

HUDIBRAS:

IN THREE PARTS.

- Vol. II.

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HUDIBRAS:

IN
THREE PARTS.

Written in the Time of

THE LATE WARS.

BY

SAMUEL BUTLER, Esq.

WITH LARGE

ANNOTATIONS

BY

ZACHARY GREY, LL.D.

IN THREE VOLUMES.

Carefully Compared and Corrected by the Cambridge Edition.

VOLUME the SECOND.

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THREE PARTS

THE LATE WARS

SAMUEL JOHNSON



AMN. 1793

J. JOHNSON, LONDON

IN THREE VOLUMES

Printed and Sold by J. JOHNSON, in Pall-mall, near the Theatre-Francoise.

1793

VOLUME 1

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HUDIBRAS.

PART SECOND.



HUDIBRAS.

CANTO FIRST.

THE ARGUMENT.

*The Knight, by damnable magician,
Being cast illegally in prison;
Love brings his action on the case,
And lays it upon Hudibras.
Now he receives the lady's visit,
And cunningly solicits his fate,
Which she defers; yet on parole,
Redeems him from th' enchanted hole.*

BUT now, t' observe Romantic method,
Let bloody steel a while be sheathed;
And all those harsh and rugged sounds
Of bastinados, cuts and wounds,

ARGUMENT, ver. 1st, and 2d, thus altered 1674, restored 1704.

" The Knight being clapp'd by th' heels in prison,

" The last unhappy expedition.

ψ. 3. *Love brings his action on the case.*] An action on the case, is a writ brought against any one for an offence done without force, and by law not specially provided for. See Manly's Interpreter; Jacob's Law Dictionary; Bailey's Dictionary.

ψ. 5. *How he receives, &c.*] *How he reviv's, &c.* in the two first editions of 1664.

CANTO, ψ. 1. *But now, t'observe, &c.*] * The beginning of this Second Part may perhaps seem strange and abrupt to those who do not know that it was written on purpose in imitation of Virgil, who begins the fourth book of his *Aeneids* in the very same manner, *At regina gravi, &c.* And this is enough to satisfy the curiosity of those who be-

Exchang'd to love's more gentle style, 5
 To let our reader breathe a while :
 In which, that we may be as brief as
 Is possible, by way of Preface,
 Is't not enough to make one strange,
 That some men's fancies should ne'er change, 10
 But make all people do and say
 The same things still the self-same way ?
 Some writers make all Ladies purloin'd,
 And Knights pursuing like a whirlwind ;
 Others make all their knights, in fits 15
 Of jealousy to lose their wits ;
 Till drawing blood o' th' dames, like witches
 Th' are forthwith cur'd of their caprices.

lieve that invention and fancy ought to be measured, like cases in law, by precedents, or else they are in the power of the critic.

ψ. 2. Altered to, *Let rusty steel*, 1674, 1684, &c. to *rusty steel*, 1700, restored 1704.

ψ. 3. and the three following lines, stood in the two first editions of 1664 as follows,

“ And unto love turn we our style,

“ To let our readers breathe a while,

“ By this time tir'd with th' horrid sounds,

“ Of blows and cuts, and blood, and wounds.”

ψ. 9. *Is't not enough to make one strange.*] So some speak in the West of England, for to make one wonder. Mr D,

ψ. 10. *That some mens fancies.*] *That a man's fancy*, in the two first editions of 1664.

ψ. 13, 14. *Some writers make all Ladies purloin'd,—And Knights pursuing like a whirlwind.*] Alluding, probably, to Don Quixote's account of the enchanted Dulcinea's flying from him, like a whirlwind, in Montesino's cave, (see Don Quixote, vol. III. chap. xxiii. p. 228.), or to other romance writers: the author of Grand Cyrus represents Mandana as stolen by three princes at different times, and Cyrus pursuing them from place to place: the like in Cassandra and Cleopatra.

ψ. 17. *Till drawing blood o' th' dames, like witches.*] 'Tis a vulgar opinion, that the witch can have no power.

Some always thrive in their Amours,
 By pulling plaisters off their sores ; 20
 As cripples do to get an alms,
 Just so they do, and win their dames.
 Some force whole regions, in despite
 O' Geography, to change their site ;
 Make former times shake hands with latter, 25
 And that which was before come after :
 But those that write in Rhime, still make
 The one Verse for the other's sake ;
 For, one for Sense, and one for Rhime,
 I think sufficient at one time. 30

over the person so doing. To this Shakespeare alludes, Henry VI. First Part, act i. vol. IV. pag. 23. Talbot, upon Pucelle's appearing, is made to speak as follows ;

" Here, here she comes. I'll have a bout with thee ;
 " Devil, or devil's dam, I'll conjure thee.
 " Blood will I draw on thee, thou art a witch ;
 " And straightway give thy soul to him thou serv'st."
 " Scots are like witches ; do but whet your pen,
 " Scratch till the blood come, they'll not hurt you then."

Cleveland's Rebel Scot.

Y. 23, 24. *Some force whole regions, in despite—O' Geography, to change their site :*] A banter upon our dramatic poets, who bring distant countries and regions upon our stage daily. In Shakespeare, one scene is laid in England, another in France, and the third back again presently. The Canon makes this observation to the Curate, (Don Quixote, vol. II. chap. xxi. p. 256.), in his dissertation upon plays :
 " What shall I say of the regard to the time in which those
 " actions they represent might or ought to have happen-
 " ed? having seen a play, in which the first act begins in
 " Europe, the second in Asia, and the third ended in Afric :
 " probably, if there had been another act, they had carried
 " it into America." See likewise Zelidaura Queen of Tartaria, a Dramatic Romance, act iii. p. 151.

Y. 25, 26. *Make former times shake hands with latter, And that which was before come after.*] There is a famous anachronism in Virgil, where he lets about 400 years slip, to fall foul upon Queen Dido, and to fix the cause of

But we forget in what sad plight
 We whilom left the captiv'd Knight
 And penfive Squire, both bruis'd in body,
 And conjur'd into safe custody;
 Tir'd with dispute, and speaking Latin, 35
 As well as basting and Bear-baiting,
 And desperate of any course,
 To free himself by wit or force;
 His only solace was, that now
 His dog-bolt fortune was so low, 40
 That either it must quickly end,
 Or turn about again and mend,
 In which he found th' event, no less
 Than other times, beside his guests.
 There is a tall long-sided dame, 45
 But wond'rous light, ycleped Fame,

the irreconcilable hatred betwixt Rome and Carthage. (Mr S. of H.) Shakespeare, in his *Marcus Coriolanus* (vol. vi. p. 35.) has one of near 650 years, where he introduces the famous Menenius Agrippa, and makes him speak the following words:

Menenius. "A letter for me! it gives an estate of seven years health; in which time I will make a lip at the physician; the most sovereign prescription in Galen is but "empiric." Menenius flourished *anno U. C.* 260, about 492 years before the birth of our Saviour. Galen was born in the year of our Lord 130, flourished about the year 155, or 160, and lived to the year 200. See this bantered, Don Quixote, vol. II. chap. xxi. p. 256. To which, probably, in this and the two foregoing lines, he had an eye.

Y. 32. — *whilom.*] Formerly, or some time ago, altered to *lately*, 1674, restored 1704.

Y. 46. — *ycleped Fame.*] Called or named: the word often used in Chaucer. "He may be *cleaped* a god for his miracles." Chaucer's Knight's Tale, Works, folio, 5th edit, 1602. The Man of Law's Tale, *ibid.* folio 20. The Squire's Tale, folio 24, &c. And often by Sir John Maundeville, Shakespeare, and other English writers.

That, like a thin Camelion, boards
Herself on air, and eats her words;

Y. 47, 48. *That, like a thin Camelion, boards—Herself on air, &c.*] The simile is very just, as alluding to the general notion of the Camelion.

“ As the Camelion, who is known

“ To have no colours of his own;

“ But borrows from his neighbour's hue,

“ His white or black, his green or blue.” Mr Prior.

So Fame represents herself, as *white or black, false or true*, as she is disposed. Mr Gay, in his fable of the Spaniel and Camelion, has the following lines:

“ For different is thy case and mine;

“ With men at least you sup and dine,

“ Whilst I, condemn'd to thinnest fare,

“ Like those I flatter'd live on air.

Sir Tho. Browne (see *Vulgar Errors*, book iii. chap. 21.) has confuted this vulgar notion. He informs us, That Belonius, (*Comm. in Ocel. Lucan.*), not only affirms that the Camelion feeds on flies, caterpillars, beetles, and other insects, but, upon embowelling, he found these animals in their bellies: whereto (says he) we might add the experimental decisions of Peireschius, and the learned Emanuel Vizanzianus on that Camelion which had been observed to drink water, and delight to feed on mealworms. The same account we have in the description of the Camelion, in a letter from Dr Pocock, at Aleppo, to Mr Edward Greaves, Life of Pocock, prefixed to his theological works, by Dr Twells, p. 4. *Philosophical Transactions*, vol. III. No. xlix. p. 992. *Vide Broddei Miscel. lib. x. cap. 21. Gruteri Fax. Arti. tom. ii. p. 562.* Lord Bacon's *Nat. Histor. cent. IV. f. ccelx. p. 80.* See *Fabulous Accounts of the Camelion, Auli Gellii Noct. Attic. lib. x. cap. 12.* Mr Sandys's Notes upon the 15th book of Ovid's *Metamorph.* p. 287. ed. 1640. Sir John Mandeville's *Voyages and Travels*, ed. 1727. p. 351. They are eaten in Cochin-China, according to Christopher Borri. See *Churchill's Voyages*, vol. II. 2d edit. 1732. p. 726. *Purchas his Pilgrims*, part II. p. 954.

Y. 48. — *and eats her words.*] The beauty of this consists in the double meaning; the first alludes to *Fame's living on report*; the second is an insinuation, that if a report is narrowly enquired into, and traced up to the original author, 'tis made to contradict itself. Mr W.

Upon her shoulders wings she wears
 Like hanging sleeves, lin'd through with ears, 50
 And eyes, and tongues, as poets list,
 Made good by deep Mythologist :
 With these she through the welkin flies,
 And sometimes carries Truth, oft Lies ;
 With letters hung like Eastern pidgeons, 55
 And Mercuries of furthest regions :

ψ 49, 50, 51. Upon her shoulders wings she wears—Like hanging sleeves, lin'd through with ears,—And eyes, and tongues, as poets list, &c.] Alluding to Virgil's description of Fame, Aen. iv. 180, &c.

——*Pedibus celerem, et pernicious alis :*

*Monstrum horrendum ingens, cui quot sunt corpore plumae,
 Tot vigiles oculi subter (mirabile dictu)*

Tot linguae, totidem ora sonant, tot subrigit aures.

“ Swift in her walk, more swift her winged haste,

“ A monstrous phantom, horrible and vast ;

“ As many plumes as raise her lofty flight,

“ So many piercing eyes enlarge her sight :

“ Millions of opening mouths to Fame belong,

“ And every mouth is furnish'd with a tongue,

“ And round with list'ning ears the plague is hung.” }
 Mr Dryden.

ψ. 53. —*She through the welkin flies.*]

Nocte volat cæli medio.

Virgil. Aen. iv. 184.

Welkin or sky, as appears from many passages in Chaucer, 3d book of Fame. Spenser's Fairy Queen, vol. II. book 3. can. IX. stan. xi. p. 490. Shakespeare's Tempest, act i. and many other parts of his works. Higden's Polychronicon, by Treviza. f. 194. and many other writers. See *welkin*, Junii Etymologic. Anglican. Oxon. 1743.

ψ. 54. *And sometimes carries Truth, oft Lies.*]

Tam ficti pravique tenax, quam nuntia veri.

Virgil. Aen. iv. 188.

ψ. 55. *With letters hung like Eastern pidgeons.*] Dr Heylin, (Cosmography, 5th edit. 1670. p. 786.) speaking of the caravans of Bagdad, observes, “ That to communicate “ the success of their business to the place from whence “ they came, they make use of pidgeons, which is done after this manner: when the hen pidgeon sitteth, or hath

Diurnals writ for regulation
 Of lying, to inform the nation;
 And by their public use to bring down
 The rate of Whetstones in the kingdom :

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"any young, they take the cock, and set him in an open cage; when they have travelled a day's journey, they let him go at liberty, and he straight flieth home to his mate; when they have trained him from one place to another, and there be occasion to send any advertisements, they tie a letter about one of their necks, which at their return is taken off by some of the house, advertised thereby of the state of the caravan: the like also is used betwixt Ormus and Balfora." This custom of sending letters by pigeons is mentioned by Pliny, (*Nat. Hist. lib. x. 37.*) to have been made use of, when Mark Anthony besieged Modena, *An. U. C. 710. Quin et internuncia in rebus magnis fuere, epistolas annexas earum pedibus, obsidione mutinensi in castra consulum Decimo Bruto mittente.* (See Fairfax's Godfrey of Bulloign, b. xviii. st. 49, 50, 51, 52, 53. p. 543. and Montaigne's Essays, vol. II. b. 2. ch. xxii. p. 529. Of posts, Purchas his Pilgrims, part II. lib. ix. p. 1616. vol. V. p. 580. Shute's translation of Fougasse's Hist. of Venice, p. 93. *Justi Lipsii Saturnal. Serm. lib. II. cap. 6. tom. ii. op. p. 714.*) See the romantic account of the black birds at Algiers, which slept all day, and by the direction of a light at a proper distance in the night, carried letters from one lover to another, when they were deprived of other methods of corresponding. History of Don Fenise, a romance, 1651. p. 179.

* 57, 58, 59, 60. *Diurnals writ for regulation—Of lying, to inform the nation;—And by their public use to bring down—The rate of Whetstones in the kingdom.*] To understand this, we must consider it as an allusion to a proverbial expression, in which an excitement to a lie was called a *whetstone*. This will explain a smart repartee of Sir Francis Bacon's before King James, to whom Sir Kenelm Digby was relating, That he had seen the true philosopher's stone in the possession of a hermit in Italy; and when the King was very curious to understand what sort of stone it was, and Sir Kenelm much puzzled in describing it, Sir Francis Bacon interposed, and said, Perhaps it was a whetstone. (Mr W.) See this proverbial expression applied, Cartwright's First Admonition to the Parliament, p. 22. Preface to the

About her neck a paquet-mail,
 Fraught with advice, some fresh, some stale,
 Of men that walk'd when they were dead,
 And Cows of Monsters brought to bed;
 Of Hailstones big as Pullets eggs,
 And puppies whelp'd with twice two legs;

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translation of Mr Henry Stephens's Apology for Herodotus, p. 2. J. Taylor upon Tom Coriat's Works, p. 73. R. Yaxley's Panegyric Verses upon T. Coriat and his Crudities. Purchas his Character of Ctesias, Pilgrims, vol. V. book v. p. 482. A Whetstone for Liars: A Song of Strange Wonders, believe them who will, Old Ballads, *Bibliothec. Pepysian.* vol. I. p. 522. Cleveland's Defence of Lord Digby's Speech, Works, 1677. p. 133. Ray's Proverbs, 2d edit. p. 89. Might not this proverbial expression take its rise from the old Roman story of a razor's cutting a whetstone? Mr Butler truly characterises those lying papers the Diurnals; of the authors of which, the writer of *Sacra Nemesis*; or, *Levite's Scourge*, &c. speaks as follows: "He should do thee
 " and thy three brethren (of the bastard brood of Maia)
 " right, who should define you base spies hired to invent,
 " and vent lies through the whole kingdom, for the good
 " of the cause."

¶ 64. *And Cows of Monsters brought to bed;*] See three instances of this kind in Mr Morton's History of Northamptonshire, ch. vii. p. 447.; and one in Knox's History of the Reformation of Religion in Scotland, p. 93. edit. 1732.; and of another in the Philosophical Transactions, vol. 26. numb. cccxx. p. 310. But the most remarkable is the following one: *Calissa intra octavum diem natalis Christi, (1269.) natus est vitulus cum duobus caninis capitibus, atque dentibus, et septem pedibus vitulinus—ab ejus cadavere canes atque volucres abhorruere.* (*Chron. Chronicor. Politic. lib. ii. p. 278. vide p. 107, 300, 305, 404.*) See an account of a mare's foaling a fox in the time of Xerxes, King of Persia, Higden's Polychronicon, by Treviza, lib. ii. ch. 2. fol. 60.; and a hind with two heads and two necks in the forest of Walmer, in Edward III.'s time, *Tho. Walsingham. Hist. Angliæ, Anglic. Normannic. &c. a Camdeno, 1603. p. 135.* and of two monstrous lambs, Philosophical Transactions, vol. I. num. xxvi. p. 480.

¶ 65. *Of Hailstones big as Pullets eggs.*] Alluding pro-

A Blazing Star seen in the West,
By six or seven men at least :

bably to the storm of hail in and about Laughborough in Leicestershire, June 6. 1645, in which, " Some of the hail-stones were as big as small hens eggs, and the least as big as musket-bullets;" (*Mercurius Belgicus*; or, Memorable Occurrences in 1645.) or to the storm at Chebsey in Staffordshire, the Sunday before St James's day, 1659, where there fell a storm of hail, as Dr Plot observes. (Staffordshire, ch. i. f. xlvi. p. 23.) " The stones were as big as pullets eggs." (See a remarkable account of this kind, Morton's Northamptonshire, p. 342.) In King John's reign, anno 1207, a storm fell in which the hailstones were as big as hens eggs, Higden's Polychronicon, by Trevisa, lib. 7. c. xxxii. f. 306. (see an account of the hail-storm in Edward I.'s reign, Fabian's Chronicle, part ii. f. 67.) Though these accounts seem to be upon the marvellous, yet Dr Pope, a man of veracity, in a letter from Padua, to Dr Wilkins, 1664, N. S. concerning an extraordinary storm of thunder and hail, (see Professor Ward's Lives of the Professors of Gresham-college, p. 116.) gives the following more remarkable account: " This storm (says he) happened July 29, about three o'clock in the afternoon, at the bottom of the Euganean hills, about ~~six miles~~ from Padua; it extended upwards of thirty miles in length, and about six in breadth; and the hailstones which fell in great quantities were of different sizes; the largest of an oval form, as big as turkey's eggs, and very hard; the next size globular, but somewhat compressed; and others that were more numerous, perfectly round, and about the bigness of tennis-balls." See an account of a remarkable hail-storm at Venice, Tom Coriat's Crudities, p. 256, and at Lisle in Flanders, 1686. Philosophical Transactions, vol. I. No. 26. p. 481. vol. XVI. No. 203. p. 858.; the Tatler's banter upon news writers for their prodigies, in a dearth of news, No. 18.

ψ. 66. *And puppies whelp'd with twice two legs.]* This is put for the sake of the rhyme. With the help of John Lilburn's logic, he might have made them twice four legs. " That creature (says he) which has two legs before, and two legs behind, and two legs on each side, has eight legs; but a fox is a creature which has two legs before, and two legs behind, and two on each side: *er-go,*" &c. J. Lilburn's Answer to nine Arguments, by T. B. 1645.

Two trumpets she does sound at once,
 But both of clean contrary tones :
 But whether both with the same wind,
 Or one before, and one behind,
 We know not, only this can tell,
 The one sounds vilely, th' other well;
 And therefore vulgar Authors name
 Th' one Good, the other Evil Fame.

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This tatling Gossip knew too well,
 What mischief Hudibras befell;

ψ. 69. *Two trumpets she does sound at once.*] The trumpet of eternal Fame, and the trumpet of Slander. Mr Pope's Temple of Fame. See this applied, Dunciad, part iv. 1741.
 P. 7.

ψ. 77. *This tatling Gossip.*] *Twatling Gossip* in the two first editions of 1664. (see Twattle, *Junii Etymolog. Anglic.*) altered as it stands here, 1674. Mr Cotton, in his Virgil Travestie, book IV. p. 85. gives the following humorous description of Fame :

“ At this a wench call'd Fame flew out,
 “ To all the good towns round about;
 “ This Fame was daughter to a crier,
 “ That whilome liv'd in Carthageshire :
 “ A little prating slut, no higher
 “ When Dido first arriv'd at Tyre,
 “ Than this—but in a few years space
 “ Grown up a lusty strapping lass :
 “ A long and lazy quean I ween,
 “ Was not brought up to sew and spin,
 “ Nor any kind of housewifery
 “ To get an honest living by :
 “ But santer'd idly up and down,
 “ From house to house, and town to town,
 “ To spy and listen after news,
 “ Which she so mischievously brews,
 “ That still whate'er she sees or hears,
 “ Sets folks together by the ears.
 “ This baggage, that still took a pride to
 “ Slander and backbite poor Queen Dido,
 “ Because the Queen once in detestation,
 “ Sent her to the mansion of correction,

And straight the spiteful tidings bears
 Of all, to th' unkind widow's ears. 80
 Democritus ne'er laugh'd so loud;
 To see Bauds carted through the crowd,
 Or funerals with stately pomp
 March slowly on in solemn dump,
 As she laugh'd out, until her back, 85
 As well as sides, was like to crack.
 She vow'd she would go see the fight,
 And visit the distressed Knight;
 To do the office of a neighbour,
 And be a gossip at his labour; 90
 And from his wooden jail, the stocks,
 To set at large his fetter-locks,

" Glad she had got this tale by th' end,
 " Runs me about to foe and friend,
 " And tells 'um that a fellow came
 " From Troy, or such a kind of name,
 " To Tyre, about a fortnight since,
 " Whom Dido feasted like a prince:
 " Was with him always day and night,
 " Nor could endure him from her sight:
 " And that 'twas thought she meant to marry him,
 " At this rate talk'd the foul-mouth'd carrion."

See Shakespeare's description of Rumour, prologue to the Second Part of Henry IV. Spectator, No. 256, 257, 273.

ψ. 81. *Democritus ne'er laugh'd so loud.*] See L'Estrange's Fables, part II. fab. 182. "He was a man of the largest size, (says Nestor Ironside, Guardian, No. 29.) which we may ascribe to his so frequent exercise of his risible faculty." See the Guardian's description of the several sorts of laughers.

Si foret in terris, rideret

Democritus— Horat. *Epod. lib. ii. Ep. i. l. 194.*

Perpetuo risu pulmonem agitare solebat

Democritus— Juven. *Sat. x. 33, 34.*

ψ. 90. — *Gossip.*] See Gossip, and Godsip, *Junii Etymol. Anglic.*

And by exchange, parole, or ransom,
 To free him from th' enchanted mansion.
 This b'ing resolv'd, she call'd for hood 95
 And usher, implements abroad
 Which Ladies wear, beside a slender
 Young waiting Damsel to attend her.
 All which appearing, on she went,
 To find the Knight in Limbo pent. 100
 And 'twas not long before she found
 Him, and his stout Squire, in the pond;
 Both coupled in enchanted tether,
 By further leg behind together:
 For as he sat upon his rump, 105
 His head, like one in doleful dump,
 Between his knees, his hands apply'd
 Unto his ears on either side;
 And by him, in another hole,
 Afflicted Ralpho, cheek by joul; 110
 She came upon him in his wooden
 Magician's circle, on the sudden,

ψ. 91. *And from his wooden jail.*] This and the following line stand in the two editions of 1664 thus:

"That is, to see him deliver'd safe

"Of's wooden burden, and Squire Raph."

ψ. 95, 96, 97, 98. —*she call'd for hood—And usher, implements abroad—Which Ladies wear, beside a slender—Young waiting Damsel to attend her.*] With what solemnity does the widow march out to rally the Knight! The Poet, no doubt, had Homer in his eye, when he equips the widow with hood and other implements: Juno, in the 14th book of the Iliad, dresses herself, and takes an attendant with her, to go a-courting to Jupiter. The Widow issues out to find the Knight with as great pomp and attendance, though with a design the very reverse to Juno's. Mr B.

ψ. 110. —*cheek by joul;*] See Jig by jole, *Skinneri Etymolog. Junii Etymolog. Anglican.*

ψ. 111, 112. *She came upon him in his wooden—Magician's circle, on the sudden.*] There was never certainly a

As Spirits do t' a conjurer,
When in their dreadful shapes th' appear.

No sooner did the Knight perceive her, 115
But straight he fell into a fever,
Inflam'd all over with disgrace,
To be seen by her in such a place;
Which made him hang his head, and scowl,
And wink, and goggle like an owl: 120
He felt his brains begin to swim,
When thus the dame accosted him.

This place (quoth she) they say's enchanted,
And with Delinquent Spirits haunted,
That here are ty'd in chains, and scourg'd, 125
Until their guilty crimes be purg'd:
Look, there are two of them appear,
Like persons I have seen somewhere.
Some have mistaken blocks and posts
For Spectres, Apparitions, Ghosts, 130
With saucer-eyes, and horns; and some
Have heard the devil beat a drum:

pleasanter scene imagin'd than this before us: it is the most diverting incident in the whole Poem. The unlucky and unexpected visit of the Lady, the attitude and surprize of the Knight, the confusion and blushes of the lover, and the fatirical raillery of a mistress, are represented in lively colours, and conspire to make this interview wonderfully pleasing. Mr B.

ψ. 119, 120. —and scowl,
And wink, and goggle like an owl.]

"When ladies did him wooe,

"Though they did smile, he seem'd to scowl

"As doth the fair broad-faced fowl

"That sings to-whit, to-whoo."

First Copy of Panegyric Verses upon T. Coriat, and his Crudities.

ψ. 131, 132. —and some—Have heard the devil beat a drum.] Alluding to the story in Glanvil, of the daemon

But if our eyes are not false glasses,
 That give a wrong account of faces;
 That beard and I should be acquainted, 135
 Before 'twas conjur'd and enchanted;
 For though it be disfigur'd somewhat,
 As if 't had lately been in combat,
 It did belong to a worthy Knight,
 Howe'er this Goblin is come by't. 140

When Hudibras the Lady heard,
 Discourſing thus upon his beard,
 And ſpeak with ſuch reſpect and honour
 Both of the beard, and the beard's owner;
 He thought it beſt to ſet as good 145
 A face upon it as he cou'd,
 And thus he ſpoke: Lady, your bright
 And radiant eyes are in the right;
 The beard's th' identique beard you knew,
 The ſame numerically true: 150
 Nor is it worn by friend or elf,
 But its proprietor himſelf.

O heavens! quoth ſhe, can that be true?
 I do begin to fear 'tis you:

of Tedworth, (ſee Preface to *Sadducismus Triumphatus*, and the narrative at large, part ii. p. 89, to 117, inclusive.) Mr Wood (*Athena Oxon.* vol. II. col. 189, 1st edit.) takes notice of this narrative concerning the famed diſturbance at the houſe of Tho. Mompeſſon, Eſq; at Tedworth in Wilts, occaſioned by its being haunted with evil ſpirits: and the beating of a drum inviſibly every night from February 1662, to the beginning of the year after. To this Mr Oldham alludes, (*Satire iv.* upon the Jeſuits, edit. 6. p. 73.) where ſpeaking of Popiſh holy-water, he ſays:

“ One drop of this, if us'd, had pow'r to fray

“ The legions from the hogs of Gadara:

“ This wou'd have ſilenc'd quite the Wiltſhire drum,

“ And made the prating fiend of Maſcon dumb.”

ψ. 142.] altered 1674, *To take kind notice of his beard.*
 Reſtored 1704.

Not by your individual whiskers,
But by your dialect and discourse,
That never spoke to man or beast
In notions vulgarly express'd.

But what malignant star, alas !
Has brought you both to this sad pass ?

Quoth he, The fortune of the war,
Which I am less afflicted for,
Than to be seen with beard and face
By you in such a homely case.

Quoth she, Those need not be ashamed
For being honourably maim'd ;
If he that is in battle conquer'd,
Have any title to his own beard,
Though yours be sorely lugg'd and torn,
It does your visage more adorn,
Than if 'twere prun'd, and starch'd, and lander'd,
And cut square by the Russian standard.

ψ. 164. — *in such a homely case.*] *In such elenctique case*, in the two first editions of 1664.

ψ. 169. *Though yours be sorely lugg'd and torn.*] See Shakespeare's Comedy of Errors, act v. vol. III. p. 54. and an account of Sancho Pancha and the goatherd pulling one another by the beard : in which, says Mr Gayton, (notes upon Don Quixote, book III. chap. x. p. 141.) they were verifying that song,

“ Oh, heigh ! brave Arthur of Bradley,

“ A beard without hairs looks madly.”

In some places the shaving of beards is a punishment, as among the Turks. Nicephorus, in his Chronicle, makes mention of Baldwin Prince of Edessa, who pawned his beard for a great sum of money ; which was redeemed by his father Gabriel Prince of Mitilene, with a large sum, to prevent the ignominy which his son was like to suffer by the loss of his beard. Dr Bulwer's Artificial Changeling, f. xii. p. 200, 201.

ψ. 171. *Than if 'twere prun'd, and starch'd, and lander'd,*] In the life of Mrs Elizabeth Thomas, entitled Py-

A torn Beard's like a tatter'd ensign,
That's bravest, which there are most rents in.

Iades and Corinna, 1731, p. 21. we have the following account of Mr Richard Shute, her grandfather, a Turkey merchant; "That he was very nice in the mode of that age, his valet being some hours every morning in starching his beard, and curling his whiskers; during which time, a gentleman whom he maintained as a companion, always read to him upon some useful subject." Mr Cleveland, in his *Hue and Cry* after Sir John Presbyter, (Works, p. 40.) says,

"The bush on his chin, like a carv'd story
"In a box knot, cut by the Directory."

Shakespeare, in his *Midsummer Night's Dream*, (act iv. vol. I. p. 134.) hints at their wearing strings to their beards in his time; and John Taylor the *Water-poet* humorously describes the great variety of beards in his time. *Superbia Flagellum*, Works, p. 3.

"Now a few lines to paper I will put
"Of men's beards strange, and variable cut,
"In which there's some that take as vain a pride,
"As almost in all other things beside.
"Some are reap'd most substantial like a brush
"Which makes a nat'ral wit, known by the bush:
"And in my time, of some men I have heard,
"Whose wisdom hath been only wealth, and beard:
"Many of these the proverb well doth fit,
"Which says, Bush natural, more hair than wit:
"Some seem as they were starched stiff and fine,
"Like to the bristles of some angry swine:
"And some, to set their love's desire on edge,
"Are cut and prun'd, like to a quickset-hedge;
"Some like a spadè, some like a fork, some square,
"Some round, some mow'd like stubble, some stark bare:
"Some sharp, stiletto-fashion, dagger-like,
"That may with whisp'ring a man's eyes out-pick:
"Some with the hammer cut, or Roman T.
"Their beards extravagant, reform'd must be.
"Some with the quadrate, some triangle fashion,
"Some circular, some oval in translation:
"Some perpendicular in longitude,
"Some like a thicket for their crassitude:

That petticoat about your shoulders,
 Does not so well become a souldier's;
 And I'm afraid they are worse handled;
 Although i' th' rear, your beard the van led:
 And those uneasy bruises make
 My heart for company to ake,
 To see so worshipful a friend
 I' th' pillory set at the wrong end.

175

180

Quoth Hudibras, This thing call'd Pain,
 Is (as the learned Stoics maintain)
 Not bad *simpliciter*, nor good;
 But merely as 'tis understood.

185

"That heights, depths, breadths, triform, square, oval,
 round,

"And rules geometrical in beards are found."

See Inigo Jones's Verses upon T. Coriat, and his Crudities.

ψ. 172. *And cut square by the Russian standard.*] Dr Giles Fletcher, in his Treatise of Russia, (see Purchas his Pilgrims, part III. lib. iii. p. 458.), observes, "That the Russian nobility and quality accounting it a grace to be somewhat gross and burly, they therefore nourish and spread their beards to have them long and broad." This fashion continued among them till the time of the Czar Peter the Great, who compelled them to part with these ornaments, sometimes by laying a swinging tax upon them, and at others by ordering those he found with beards to have them pulled up by the roots, or shaved with a blunt razor, which drew the skin after it, and by these means scarce a beard was left in the kingdom at his death; but such a veneration had this people for these ensigns of gravity, that many of them carefully preserved their beards in their cabinets, to be buried with them; imagining, perhaps, they should make but an odd figure in the grave with their naked chins." The Northern Worthies: or, The Lives of Peter the Great, and his illustrious Consort Catharine, — London 1728. p. 84, 85. See likewise p. 23. and a further account of the remarkable fashions in beards, Dr Bulwer's Artificial Changeling, §. xii. p. 210, &c.

ψ. 183, 184, 185, 186. — *This thing call'd Pain, — Is (as the learned Stoics maintain) — Not bad simpliciter, nor good; — But merely as 'tis understood.*] See the opinions of

Sense is deceitful, and may feign,
 As well in counterfeiting pain
 As other gross phænomenas,
 In which it oft mistakes the case.
 But since th' immortal intellect
 (That's free from error and defect,
 Whose objects still persist the same)
 Is free from outward bruise or maim,
 Which nought external can expose
 To gross material bangs or blows;
 It follows, we can ne'er be sure
 Whether we pain or not endure :
 And just so far are sore and griev'd,
 As by the fancy is believ'd.
 Some have been wounded with conceit,
 And dy'd of mere opinion straight ;

190

195

200

the Stoics, *Cic. de Nat. Deor.* ii. 24. *De Finibus*, v. 31. *Erasmi Mæpiaz Epykμ.* tom. iv. op. p. 430. Archbishop Potter's *Antiquities of Greece*, vol. i. cap. 8. Dr Middleton's *Life of Cicero*, 4to edit. vol. i. p. 45. And an account of Pompey's visit to Possidonius, at Rhodes, *Spect.* No. 312.

Y. 201, 202. *Some have been wounded with conceit,—And dy'd of mere opinion straight.*] Remarkable are the effects both of fear and joy. A trial of the former kind was made upon a condemned malefactor, in the following manner: A dog was by surgeons let blood, and suffered to bleed to death before him; the surgeons talking all the while, and describing the gradual loss of blood, and of course a gradual faintness of the dog, occasioned thereby; and just before the dog died, they said unanimously, *Now he is going to die.* They told the malefactor, that he was to be bled to death in the same way; and accordingly blindfolded him, and tied up his arm; then one of them thrust a lancet into his arm, but purposely missed the vein: however they soon began to describe the poor man's gradual loss of blood, and of course a gradual faintness occasioned thereby: and just before the supposed minute of his death, the surgeons said unanimously, *Now he dies.* The malefactor thought all this real, and died by mere conceit, though he had not lost above twenty

Others, though wounded sore in reason,
Felt no contusion nor discretion.

A Saxon duke did grow so fat,
That Mice (as histories relate)

205

drops of blood.—See Athenian Oracle. (Mr S. of B.) Almost as remarkable was the case of the Chevalier Jarre, “who was upon the scaffold at Troyes, had his hair cut off, the handkerchief before his eyes, and the sword in the executioner’s hand to cut off his head; but the King pardoned him. Being taken up, his fear had so taken hold of him, that he could not stand nor speak: they led him to bed, and opened a vein, but no blood would come.” (Lord Strafford’s Letters, vol. i. p. 166.) There are three remarkable instances of persons whose hair suddenly turned from red to white, upon the apprehension that they should be put to death. (Mr Daniel Turner’s book, *De Morbis Cutaneis*, chap. xii. 3d edit. 1726. p. 163, 164. See Spect. No. 615. on the subject of fear.) Nay, if my memory fails me not, there are accounts to be met with in history, of persons who have dropped down dead before an engagement, and before the discharge of one gun. An excess of joy has been attended sometimes with as bad an effect. The Lady Poynts, in the year 1563, by the ill usage of her husband, had almost lost her sight, her hearing, and her speech; which she recovered in an instant, upon a kind letter from Queen Elizabeth; but her joy was so excessive, that she died immediately after kissing the Queen’s letter. (Strype’s Annals of Queen Elizabeth, vol. i. p. 239. 2d edition.) No less remarkable was the case of one Ingram, upon a large unexpected accession of fortune. (See Lord Strafford’s Letters, vol. i. p. 509.) And Mr Fenton observes upon those lines of Mr Waller,

“Our guilt preserves us from excess of joy,

“Which scatters spirits, and would life destroy,”

“That Mr Oughtred, that famous mathematician, expired in a transport of joy, upon hearing, that the Parliament had addressed the King to return to his dominions.” (Observations on Waller’s Poems, p. 67.) Many are the instances of this kind in ancient history, as that of Polycrata, a noble lady in the island Naxos; Philippides, a comic poet; and Diagoras the Rhodian, &c. *Auli Gellii Noct. Attic. lib. iii. cap. 15. Vide Valerii Maximi, lib. 9. De Moribus non vulgaribus*, p. 828. edit. varior. 1651.

VOL. II.

C

Ate grotts and labyrinths to dwell in
 His postique parts, without his feeling :
 Then how is't possible a kick
 Should e'er reach that way to the quick ? 210

Quoth she, I grant it is in vain
 For one that's basted to feel pain,
 Because the Pangs his bones endure
 Contribute nothing to the cure :
 Yet Honour hurt, is wont to rage 215
 With Pain no med'cine can assuage.

Quoth he, That Honour's very squeamish,
 That takes a basting for a blemish ;

Y. 205, 206, 207, 208. *A Saxon duke did grow so fat,—That Mice (as histories relate)—Ate grotts and labyrinths to dwell in—His postique parts, without his feeling.*] He certainly alludes to the case of Hatto, bishop of Mentz, (who was devoured by mice), whom he mistakes for a Saxon duke, because he is mentioned to have succeeded in that bishopric a person who was advanced to the dukedom of Saxony. *Quo anno hoc factum sit, dissentiunt autores : verum nos ex Fuldensis monasterii, ac Moguntinensium archiepiscoporum annalibus, deprehendimus id contigisse dum præsuisset Moguntinae sedi post Gulielmum Saxonie ducem, mense undecimo, a restituta nobis per Christum salute 969, murium infestatione occubuit, et in templo Sancti Albani sepultus est.* (*Chronic. Chronicor. Politic. lib. ii. p. 228.*) No less remarkable is the story mentioned by Giraldus Cambrensis. (*Itinerar. Cambriae, lib. ii. cap. 2. Camdeni Anglic. Normannic. &c. pag. 861.*) See as remarkable a story, of a person devoured by toads, *id. ib. chap. ii. p. 859.* (Stowe's Chronicle by Howes, p. 156.) The above story of the Saxon duke could not, in this circumstance of the mice, suit any of them ; though amongst them there were some that were very fat, namely Henry surnamed Crassus, who lived in the twelfth century. (*Vide Chronic. Rhidagshufens. Meibomii Rer. German. tom. cxi. p. 344.*), or another Henry made mention of by Hoffman, (*Lexic. Universal.*), or Albertus, great grandson to Henry duke of Saxony, who was called, in his own time, *the fat Albert* ; *Meibomii Rer. Germanic. tom. i. p. 40. Albertus Pinguis obiit 1318. Meibomii Rer. Germanic. tom. iii. p. 166.*

For what's more hon'able than Scars,
Or skin to tatters rent in Wars ? 220

Some have been beaten till they know

What wood a Cudgel's of by th' blow ;

Some kick'd, until they can feel whether

A shoe be Spanish or Neat's leather ;

And yet have met, after long running, 225

With some whom they have taught that cunning.

The furthest way about, t' o'ercome,

In th' end does prove the nearest home :

By Laws of learned Duellists,

They that are bruis'd with Wood or Fists, 230

And think one beating may for once

Suffice, are Cowards and Poltroons ;

But if they dare engage t' a second,

They're Stout and Gallant fellows reckon'd.

Th' old Romans freedom did bestow, 235

Our Princes worship, with a blow ;

ψ. 232. — Poltroons.] *Pultroons* in all editions to 1716, inclusive, altered afterwards to *poltroons*. *Vide Junii Etymolog. Anglicanum*.

ψ. 235, 236. *Th' old Romans freedom did bestow, — Our Princes worship, with a blow.*] The old Romans had several ways of manumitting, or bestowing freedom: *Aut vindicta, aut inter amicos, aut per epistolam, aut per testamentum, aut per aliam quamlibet ultimam voluntatem*. (*Vide Justiniani Institut. lib. I. tit. v. §. 1. cum Not. Vinnii.*) *Vindicta*, inquit Boetius in *topica Ciceronis*, est *virgula quædam, quam Licitor manumittendi servi capiti imponens, eundem servum in libertatem vindicabat*. (*Vide Calvinii Lexic. sub voce Vindicta.*) *Vindicatus*, a slave, discovered Junius Brutus's design of delivering up the gates of Rome to Sextus Tarquinius; for which discovery he was rewarded and made free; and, from him the rod laid upon the head of a slave, when made free, was called *vindicta*. (*Vide Livii Histor. lib. II. cap. v. vol. I. p. 93. edit. Jo. Clerici, Amst. 1710.*) In some countries, it was of more advantage to be a favourite slave than to be set free. In Egypt

King Pyrrhus cur'd his splenetick
 And testy courtiers with a kick.
 The Negus, when some mighty Lord
 Or Potentate's to be restor'd,
 And pardon'd for some great offence,
 With which he's willing to dispence ;

240

(see Prince Cantemir's Growth, &c. of the Ottoman Empire) the manner of inheriting was as follows: the dying person excluding all his sons, made some slave, or captive of approved fidelity, his heir, who immediately after his master's death enjoyed all his effects, and made the sons of the deceased his seiz or grooms; with which condition they were forced to be content, and to obey their father's slave all their lives. This (says he) is vulgarly ascribed to Joseph's benediction of slaves, in force to this day.

Y. 237, 238. *King Pyrrhus cur'd his splenetick—And testy courtiers with a kick.*] —Pyrrhus king of Epirus, as Pliny says, had this occult quality in his toe, *Pollicis in dextro pede tactu lienosis medebatur.*—*Vide Plutarchi op. tom. i. edit. Lutet. 1624, p. 384.*

Y. 239. *The Negus, when some mighty Lord, &c.*] *Negus Aethiopia rex.* (*Vide Ludolfi Histor. Aethiopic. lib. II. cap. ii. §. 23.*) Mr Collier (Dictionary, see Abyssinia) gives us his several titles. This account of the Negus is true, with regard to the lower part of his subjects, (see Le Blanc's *Travailes*, part ii. p. 203.), but the Prince of Melinde was the person who punished his nobility in the manner described. “If a nobleman (says Le Blanc, *Travailes*, part II. ch. iv. p. 190. ed. 1660.) “is found guilty of a crime, the King “leads him to his chamber, where being disrobed, prostrate “on the ground, begging pardon, he receives from the King’s “own hand certain stripes with a cudgel, more or fewer in “proportion to the crime or services he hath done: which “done he reverts, kisses the King’s feet, and with all humility thanks him for the favour received.” Artaxerxes’s method was much better, who, when any of his nobility misbehaved, caused them to be stripped, and their cloaths to be whipped by the common hangman, without so much as touching their bodies, out of respect to the dignity of the order. See Sir Roger L’Estrange’s *Fables*, part ii. moral to fable 83. Montaigne’s *Essays*, vol. II. book ii. p. 148.

Y. 241. *And pardon'd for some great offence.*] This

Canto I. H U D I B R A S.

29

First has him laid upon his Belly,
 Then beaten Back and Side, t' a Jelly ;
 That done, he rises, humbly bows, 245
 And gives thanks for the princely blows ;
 Departs not meanly proud, and boasting
 Of his magnificent Rib-roasting.

The beaten Soldier proves most manful,
 That, like his Sword, endures the Anvil ; 250
 And justly's held more formidable,
 The more his valour's malleable :

But he that fears a Bastinado,
 Will run away from his own shadow.
 And though I'm now in Durance fast, 255

By our own party basely cast,
 Ransom, Exchange, Parole, refus'd,
 And worse than by the en'my us'd ;
 In close Catasta shut, past hope
 Of Wit, or Valour, to elope : 260

As Beards, the nearer that they tend
 To th' Earth, still grow more reverend ;
 And Cannons shoot the higher pitches,
 The lower we let down their Breeches :
 I'll make this low dejected Fate 265
 Advance me to a greater height.

Quoth she, Y' have almost made me in love
 With that which did my pity move.

and the following line, in the two editions of 1664, stand thus :

“ To his good grace, for some offence
 “ Forfeit before, and pardon'd since.”

y. 259. *In close Catasta shut.*] A cage, or prison, in which
 the Romans locked up the slaves that were to be sold.

—— *Ne sit præstantior alter*

Cappadocas rigida pingues plausisse catasta.

Persii Sat. vi. 76, 77. Casauboni Not. p. 513, 514, 515.

Great Wits and Valours, like great States,
 Do sometimes sink with their own weights : 270
 Th' extremes of Glory and of Shame,
 Like East and West, become the same :
 No Indian Prince has to his Palace
 More foll'wers than a thief to th' Gallows :
 But if a Beating seem so brave, 275
 What Glories must a Whipping have ?
 Such great Atchievements cannot fail
 To cast salt on a Woman's tail :
 For if I thought your Nat'ral Talent
 Of Passive Courage, were so gallant, 280
 As you strain hard to have it thought,
 I could grow Amorous and Dote.

When Hudibras this language heard,
 He prick'd up's ears, and strok'd his Beard :
 Thought he, this is the lucky hour, 285
 Wines work, when Vines are in the flow'r ;

Ÿ. 273, 274. *No Indian Prince has to his Palace—More followers than a thief to th' Gallows.*] See Don Quixote, vol. IV. chap. lvi. p. 560.

Ÿ. 275, 276. *But if a Beating seem so brave,—What Glories must a Whipping have ?*] Alluding probably to the injunction to Sancho Pancha, for the disenchanting of Dulcinea del Toboso, Don Quixote's mistress. (See vol. IV. chap. xxxv. p. 349.)

Merlin's Speech.

—“ 'Tis Fate's decree, that Sancho thy good squire
 “ On his bare brawny buttocks should bestow
 “ Three thousand stripes, and eke three hundred more,
 “ Each to afflict, and sting, and gall him sore :
 “ So shall relent the author of her woes,
 “ Whose awful will I for her ease disclose.”

Ÿ. 286. *Wines work, when Vines are in the flow'r.*] Sir Kenelm Digby confirms this observation. (Discourse concerning the Cure of Wounds by Sympathy, p. 79.) “ The
 “ wine-merchants (says he) observe every where, (where
 “ there is wine), that during the season that vines are in
 “ the flower, the wine in the cellar makes a kind of fer-

270

This Crisis then I'll set my rest on,
And put her boldly to the question.

275

Madam, what you wou'd seem to doubt,
Shall be to all the world made out ; 290
How I've been *drubb'd*, and with what Spirit
And Magnanimity I bear it ;
And if you doubt it to be true,
I'll stake myself down against you :
And if I fail in Love and Troth, 295
Be you the Winner, and take both.

280

Quoth she, I've heard old cunning Stagers
Say, fools for arguments use wagers ;
And though I prais'd your Valour, yet
I did not mean to baulk your wit ; 300
Which if you have, you must needs know
What I have told you before now,
And you b' experiment have prov'd,
I cannot Love where I'm belov'd.

285

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note,Glo-
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Quoth Hudibras, 'Tis a Caprich 305
Beyond th' infliction of a Witch :
So cheats to play with those still aim,
That do not understand the game.

"mentation, and pusheth forth a little white lee (which,
"I think, says he, they call the mother of the wine) upon
"the surface of the wine; which continues in a kind of
"disorder, till the flower of the vines be fallen, and then
"this agitation being ceased, all the wine returns to the
"same state it was in before."

Y. 297, 298. *Quoth she, I've heard old cunning Stagers—
Say, fools for arguments use wagers.*] I believe this 298th
line is quoted as frequently in conversation as any one in
Hudibras. Mr Addison calls it a celebrated line, Spectator,
No. 239. and from thence we may conjecture, it was one of
his finest pieces of wit in the whole poem. (Mr B.) See
this practice humorously exposed, Spect. No. 145.

Y. 305. — *Caprich.*] See *Capricious. Junii Etymologic.
Anglican.*

Love in your heart as idly burns
 As fire in antique Roman urns, 310
 To warm the Dead, and vainly light
 Those only that see nothing by't.
 Have you not power to entertain,
 And render Love for Love again;
 As no Man can draw in his Breath 315
 At once, and force out Air beneath?
 Or do you love yourself so much,
 To bear all Rivals else a grutch?
 What Fate can lay a greater curse
 Than you upon yourself would force? 320
 For Wedlock without Love, some say,
 Is but a Lock without a Key.

ψ. 310, 311. *As fire in antique Roman urns,—To warm the Dead, &c.*] Pancirollus gives the following remarkable account of the sepulchre of Tullia, Cicero's daughter, though it must be a mistake, for she was buried at Tusculum. *Præparabant enim veteres Oleum incombustibile, quod non consumebatur: id nostra quoque ætate sedente Paulo III. visum fuit, invento scilicet sepulchro Tullia filia Ciceronis, in quo lucerna fuit etiam tunc ardens, sed admissa aere extincta: arserat autem annos plus minus 1550.* (*De rebus Memorab.* part i. tit. 35. *De Oleo Incombustibili*, p. 124. *Vide Salmuthi Not.* See Cowley's *Davideis*, §. xxxvii. vol. II. p. 496.) The continued burning of these sepulchral lamps, is endeavoured to be accounted for by Dr Plot. *Staffordshire*, chap. III. §. lvii. p. 144. and his *Discourse concerning the Sepulchral Lamps of the Ancients*; *Philosophical Transactions*, vol. XIV. No. clxvi. p. 896. See an account of incombustible cloth exposed to the fire before the Royal Society; *Philosophical Transactions*, No. clxxii. vol. XV. p. 1049. and of Rosicrucius's Sepulchre, with regard to the burning lamps of the ancients, *Spect.* No. 379.

ψ. 321, 322. *For Wedlock without Love, some say,—Is but a Lock without a Key.*]

“ For what is wedlock forced, but a hell,
 “ An age of discord, of continual strife?
 “ Whereas the contrary bringeth forth bliss,
 “ And is a pattern of celestial peace.”

It is a kind of Rape, to marry
 One that neglects or cares not for ye :
 For what does make it Ravishment, 325
 But being against the Mind's consent ?
 A Rape that is the more inhuman,
 For being acted by a Woman.
 Why are you *fair*, but to entice us,
 To Love you, that you may despise us ? 330
 But though you cannot Love, you say,
 Out of your own Fanatique way,
 Why should you not at least allow
 Those that Love you, to do so too ?
 For, as you fly me, and pursue 335
 Love more averse, so I do you ;
 And am by your own Doctrine taught
 To practise what you call a fault.
 Quoth she, If what you say is true,
 You must fly me as I do you ; 340
 But 'tis not what we do, but say,
 In Love and Preaching, that must sway.
 Quoth he, To bid me not to Love,
 Is to forbid my Pulse to move,
 My Beard to grow, my Ears to prick up, 345
 Or (when I'm in a fit) to hickup :

Warner's Albion's England, book XI. chap. lxxv. pag. 280.
 Farquhar's Beaux Stratagem, act 3. Spect. No. 490. A remarkable instance of conjugal affection, Baker's History of the Inquisition, chap. vi. pag. 39, 40. and a merry and remarkable account of the petty King of Canton's marrying his male and female prisoners by lot, Gemelli Careri's Voyage, Churchill's Collections, vol. iv. p. 352.

Y. 331, 332. *But though you cannot Love, you say,—Out of your own Fanatique way.*] *Fanatique*, in some of the first editions; and *fanatic* in the rest, from 1700 (if not sooner) to this time. Might not *fantastic* have been as proper? as his mistress expresses herself, ver. 545, 546.

“ And yet 'tis no fantastic pique

“ I have to love, nor coy dislike.”

Command me to piss out the Moon,
And 'twill as easily be done.

Love's pow'r's too great to be withstood
By feeble human Flesh and Blood. 350

'Twas he that brought upon his knees
The HeC'ring kill-cow Hercules ;
Transform'd his Leager-Lion's skin
T' a Petticoat, and made him spin ;
Seiz'd on his Club, and made it dwindle 355
T' a feeble Distaff and a Spindle.

ψ. 346. *Or (when I'm in a fit) to hickup :*] A thing which he could not help ; though such a thing might have been prohibited in the Inquisition, as well as involuntary sneezing ; of which Mr Baker (see History of the Inquisition, p. 98.) gives the following instance. " A prisoner (says he) in the Inquisition, coughed : the keepers came to him, " and admonished him to forbear coughing, because it was " unlawful to make a noise in that place : he answered, " 'Twas not in his power : however they admonished him " a second time to forbear it ; and because he did not, they " stripped him naked, and cruelly beat him : this increased " his cough, for which they beat him so often, that at last " he died, through the pain and anguish of the stripes."

ψ. 347. *Command me to piss out the Moon.*] This had been an unreasonable command, had he been even possessed with Pantagruel's romantic faculty ; who is said to have destroyed a whole army of giants, or dipsodes in this way, and to have occasioned a deluge nine miles round. Rabelais's Works, vol. II. book 2d, chap. xxviii. p. 206.

ψ. 355, 356. *Seiz'd on his Club, and made it dwindle—T' a feeble Distaff and a Spindle.*] Alluding to Hercules's love for Omphale, and Iole :

*Inter Ionicas Calathum tenuisse puellas
Diceris ; et dominæ pertimuisse minas.*

Deianira Herculi, Ovid. Ep. ix. l. 73, &c.

" Sly Hermes took Alcides in his toils,

" Arm'd with a club, and wrapt in lion's spoils ;

" The surly warrior Omphale obey'd,

" Laid by his club, and with her distaff play'd."

Mr Luck's Miscel. Poems, 1736. p. 163.

Vide Diosdori Siculi Rer. Antiquar. lib. v. cap. 3. Mont-

'Twas he made Emperors gallants
 To their own Sisters, and their Aunts ;
 Set Popes and Cardinals agog,
 To play with Pages at leap-frog : 360
 'Twas he that gave our Senate purges,
 And flux'd the House of many a Burgeſs ;
 Made thoſe that repreſent the Nation,
 Submit, and ſuffer Amputation ;
 And all the Grandees o' the Cabal 365
 Adjourn to Tubs, at Spring and Fall.

ſaucon's Antiquity explained, vol. I. part ii. book 1ſt, ch. ix. pag. 141. Benedic (ſee Shakeſpeare's Much ado about Nothing, vol. i. p. 423.) ſpeaking of Beatrice, ſays, " That ſhe would have made Hercules turn ſpit, yea, and have cleft his club to have made the fire too."

ſ. 365, 366. *And all the Grandees o' th' Cabal—Adjourn to Tubs, at Spring and Fall.*] See Shakeſpeare's Timon of Athens, act iv. vol. V. pag. 274, 275. with Mr Warburton's note. Beaumont and Fletcher's Knight of the Burning Peſtle, 4to edit. p. 38. That the ſtorieſ told of ſome of the godly members are not ſlanders, is certain from Mr Walker's accounts, in his Hiſtory of Independency. He calls Harry Martyn Colonel of a regiment of horſe, and a regiment of whores. Col. Scot, (the brewer's clerk), the demolisher of old palaces (Lambeth), and deſlowrer of young maidenheads before they are ripe ; and relates an intrigue of Sir Henry Mildway's, That pretending himſelf taken with the wind colic, he got an opportunity to inſinuate himſelf into a citizen's houſe in Cheapſide, and tempted his wife, and had a ſhameful repulſe. (Hiſtory of Independency, part ii. p. 257.) Nay Cromwell himſelf, whoſe knowledge and veracity can ſcarce be diſputed in this caſe, when he turned the members out of doors, publicly called Harry Martyn, and Sir Peter Wentworth, whoremaſters. Echard's Hiſtory of England, vol. ii. p. 257.

" Here comes Sir Henry Martyn,

" As good as ever piſt ;

" This wenching beaſt

" Had whores at leaſt

" A thouſand on his liſt."

Collection of Loyal Songs, vol. ii. p. 7.

He mounted Synod-men, and rode 'em
 To Durty-Lane and Little Sodom;
 Made 'em curvet, like Spanish jennets,
 And take the ring at Madam——
 'Twas he that made Saint Francis do
 More than the devil could tempt him to,

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ψ. 367, 368. *He mounted Synod-men, and rode 'em—To Durty-lane and Little Sodom.]*

“ Made zealots of hair-brain'd letchers,
 “ And sons of Aretine turn preachers:
 “ Kimbolton, that rebellious Boanerges,
 “ Must be content to saddle Dr Burges;
 “ If Burges got a clap, 'tis ne'er the worfe,
 “ But the fifth time of his compurgators.”

(Cleveland upon the mixt Assembly, Works, p. 45.) 'Tis remarkable that the Knight, a stickling Synodist, could not forbear acknowledging, that Synod-men had sometimes frayed to Durty-lane and Little Sodom: the satire is more pungent out of his mouth. (Mr B.) Query, Whether by Little Sodom, he does not allude to what Mr Walker (History of Independency, part ii. p. 257.) calls “ the new statesmen's “ new-erected Sodoms, and the Spinftries, at the Mulberry-Garden at St James's?”

ψ. 370. *And take the ring at Madam ——]* Stennet was the person whose name was dashed, (says Sir R. L'Esrange, Key to Hudibras.) “ Her husband was by profession a Broom-man and Lay-elder.” (See Key to a Burlesque Poem of Butler's, p. 12.) “ She followed the laudable employment “ of bawding; and managed several intrigues for those “ brothers and sisters, whose purity consisted chiefly in the “ whiteness of their linen.” She was of the same stamp with Widow Purecraft, in Ben Johnson's Bartholomew Fair, act v. sc. 2.

ψ. 371. *'Twas he that made Saint Francis do, &c.]* St Francis was founder of the order of Franciscans in the church of Rome, and Mr Butler has scarce reached the extravagancy of the legend. “ Bonaventure (says the learned Mr “ Wharton, Enthusiasm of the Church of Rome, 1688. p. 109.) “ gives the following story of St Francis. The devil putting “ on one night a handsome face, peeps into St Francis's “ cell, and calls him out: the man of God presently knew “ by revelation, that it was a trick of the devil, who, by

In cold and frosty weather grow
Enamour'd of a wife of Snow ;

“ that artifice tempted him to lust, yet he could not hinder
“ the effect of it ; for immediately a grievous temptation of
“ the flesh seizeth on him : to shake off this, he strips him-
“ self naked, and begins to whip himself fiercely with his
“ rope. Ha, brother ass, (saith he), I will make you smart
“ for your rebellious lust : I have taken from you my frock,
“ because that is sacred, and must not be usurped by a lust-
“ ful body : if you have a mind to go your ways in this
“ naked condition, pray go. Then being animated by a
“ wonderful fervor of spirit, he opens the door, runs out,
“ and rolls his naked body in a great heap of snow : next
“ he makes seven snowballs, and laying them before him,
“ thus bespeaks his outward man : *Look you, this great
“ snowball is your wife, those four are your two sons and
“ two daughters, the other two are a man and a maid,
“ which you must keep to wait on them ; make haste and
“ clothe them all, for they die with cold : but if you can-
“ not provide for them all, then lay aside all thought of
“ marriage, and serve God alone.* Now see the merits of
“ rolling in the snow, (saith Mr Wharton) ; the tempter
“ being conquered departs, and the saint returns in triumph
“ to his cell.” (See *Misson*, vol. i. pag. 271.) Less scrup-
ulous were the Beguins, of St Francis’s order, who held,
“ That to kiss women, and to embrace them, provided they
“ did not consummate the carnal sin, was highly merito-
“ rious.” (See *Baker’s Hist. of the Inquisition*, ch. v. p. 28.)
The Cordeliers tell a story of their founder, Saint Francis,
“ That as he passed the streets in the dusk of the evening,
“ he discovered a young fellow with a maid in a corner :
“ upon which the good man (say they) lifted up his hands
“ to heaven, with a secret thanksgiving, that there was so
“ much Christian charity in the world. The innocence of
“ the saint made him mistake the kiss of a lover, for the
“ salute of charity.” (*Spectator*, No. 245.) Less charitable
was Chalcocondilas, an European Historian, and Christian,
upon the custom of saluting ladies upon a visit, who reports,
“ That it is an universal custom among the English, that
“ upon an invitation to a friend’s house, the person invit-
“ ed should in compliment ly with his neighbour’s wife.”
See Mr Baker’s *Reflections upon Learning*, chap. 10.

And though she were of Rigid temper, 375
 With melting flames accost and tempt her;
 Which after in Enjoyment quenching,
 He hung a Garland on his Engine.

Quoth she, If Love have these effects,
 Why is it not forbid our Sex? 380
 Why is't not damn'd, and interdicted,
 For Diabolical and wicked?

And sung, as out of tune, against,
 As Turk and Pope are by the saints?
 I find I've greater reason for it, 385
 Than I believ'd before, t' abhor it.

Quoth Hudibras, These sad effects
 Spring from your Heathenish neglects
 Of Love's great pow'r, which he returns
 Upon yourselves with equal scorns; 390
 And those who worthy Lovers slight,
 Plagues with prepost'rous appetite.
 This made the beauteous Queen of Crete
 To take a Town-bull for her Sweet;
 And from her greatness stoop so low, 395
 To be the rival of a cow:
 Others to prostitute their great Hearts,
 To be Baboons' and Monkeys' sweethearts:

ψ. 393, 394. *This made the beauteous Queen of Crete—
 To take a Town-bull for her Sweet.*] Thus Ovid represents
 it, *Epist. Heroid. Ep. iv. 57, 58.*

*Pasiphae mater decepto subdita Tauro
 Enixa est utero, crimen onusque suo.*

Vide Ovid. de Arte Amandi, lib. i. 295. Remed. Amor. 63.
 Taurus, a servant of Minos, King of Crete, got his mistress
 Pasiphae with child, (whence the infant was called *Mino-*
taurus), which occasioned this fable.

ψ. 397, 398. *Others to prostitute their great hearts—To
 be Baboons' and Monkeys' sweethearts.*] See some instances
 of this in Le Blanc's *Voyages*, &c. edit. 1660. p. 80. and
 Dr Gemelli Careri's *Voyage round the World*, part III.

Some with the devil himself in league grow,
By's representative a Negro.

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'Twas this made Vestal-maids love-sick,
And venture to be buried quick :

book ii. chap. 2. Churchill's Collections, vol. IV. p. 217, 218. edit. 1732. See Sempronio's words to Calisto, Spanish Bawd, 1631. p. 7.) Sir John Birkenhead alludes to something that happened in those times, as bad as this. (Paul's Churchyard, class i. §. 13.) "*Cujum pecus?* The law of cousin germans cleared in this case. An elder's maid took a mastiff dog; an Independent corporal espoused a bitch; may not the Presbyterian dog's son, marry the Independent bitch's daughter, they being brother's and sister's children?" Upon which he remarks in the margin; *Scribi expedit, scribere tamen horreo, quod vel perpetrasse pseudo sancti non verentur.* This, as Cervantes observes upon another occasion, (Don Quixote, vol. I. chap. vii. p. 228.), was so odd and intricate a medley of kindred, that it would puzzle a Convocation of Casuists to resolve the degrees of consanguinity. This is exposed in a tract, entitled, The Marquis of Argyle's Last Will and Testament, published 1691. p. 6. "*Item,* For a perpetual memory of Presbytery, I give a hundred pound for the casting of the figure of the dog in brass, that lay with the elder's maid, to be placed where the last Provincial Classis was held in London, as a desk for the Directory." See the Four-legg'd Elder: or, A Relation of a horrible Dog and an Elder's Maid; Collection of Loyal Songs against the Rump, vol. ii. p. 14. The Four-legg'd Quaker; (Ralph Green) Collection of Loyal Songs, vol. i. p. 231, 235.

Y. 399, 400. *Some with the devil himself in league grow, — By's representative a Negro.*] Alluding probably to Tamora Queen of the Goths, afterwards wife to the Emperor Saturninus, and Aaron the Moor, her gallant, by whom she had a black child. (Shakespeare's Titus Andronicus, act iv.) This kind of coupling is girded by Iago (in Othello, Moor of Venice: Shakespeare, vol. vii. pag. 377.) to Brabantio, "Z—ds, Sir, you'll have your daughter covered with a Barbary horse, you'll have your nephews neigh to you; you'll have coursers for cousins, and gennets for germans." Y. 401, 402. *'Twas this made Vestal-maids love-sick, — And venture to be bury'd quick.*] The vestal virgins, if they

Some by their Fathers, and their Brothers
To be made Mistresses and Mothers.

broke their vow of virginity, were buried alive in a place without the city-wall, allotted for that particular use, (*Plutarch in Num.*), and thence it was called, *Campus Sceleratus*, according to Festus. This was generally the practice, though there are some few exceptions to the rule. Juvenal condemns Crispinus for deflowring a vestal virgin, though he had interest enough with Domitian to prevent the usual punishment.

*Nemo malus felix, minime corruptor, et idem
Incestus, cum quo vittata nuper jacebat
Sanguine adhuc vivo, terram subitura sacerdos.*

Juv. Sat. iv. ver. 8, 9, 10.

"No ill man's happy; least of all is he
"Whose study 'tis to corrupt chastity:
"Th' incestuous brute, who the veil'd vestal maid
"But lately to his impious bed betray'd,
"Who for her crimes, if laws their course might have,
"Ought to descend alive into the grave"—*Mr Dryden.*

Dr Middleton (*Life of Cicero*, vol. i. p. 144.) says that Cataline was suspected of an incestuous commerce with Fabia, one of the vestal virgins, and sister to Cicero; but upon her trial, either through her innocence, or authority of her brother, she was acquitted. See the remarkable proof of Tuccia's innocence. *Plinii Nat. Hist. lib. xxviii. cap. 2. Valer. Maxim. lib. viii. cap. 2. Dionys. Halicarnas. Ant. Rom. lib. ii. p. 124, edit Oxon. 1704. Wier. de Praestig. Demon. lib. II. cap. vii. p. 175. Fontanini de Antiquitat. Hortæ, cap. ix. p. 180. edit. Romæ, 1723.* This severe condition was recompensed with several considerable privileges; for an account of which, I beg leave to refer the reader to the following authorities. *Alexand. ab Alexandr. lib. v. cap. 12. Plutarch. in Num. Dionys. Halicarn. Antiqu. Rom. passim; Montfaucon's Antiquity explained, vol. II. part 1st, book I. chap. vii. p. 20. Kennet's Antiquities of Rome, part ii. chap. 6. Those that corrupted a vestal virgin were whipped to death. Vide Dionys. Halic. Antiq. Rom. lib. viii. p. 533. id. ib. p. 571.*

ψ. 403. *Some by their Fathers,]*

Myrrha patrem, sed non quo filia debet, amavit.

Ovid. de Arte Amandi, lib. i. 285.

'Tis this that proudest Dames enamours
On lacquies, and *Varlets de Chambres*;

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Incest was but too common in those times; Mr Whitelock (Memorials, 2d edition, p. 148.) makes mention of a person in Kent, who, in the year 1647, married his father's wife, and had a child by her. A remarkable instance of this kind, is that of Lucretia, daughter of Pope Alexander VI. who not only lay with her father, (not unknown to him), but with her brother the Duke of Candy, who was slain by Caesar Borgia, for being his rival in his sister's bed: of whom this Epitaph was wrote,

*Hic jacet in tumulo, Lucretia nomine, sed te
Thais, Alexandri, filia, sponsa, nurus.*

"Here Lucrece lyes, a Thais in her life,

"Pope Sixtus' daughter, daughter-in-law, and wife."

Vide Wolfii Lection. Memorab. par. i. p. 935. Mr George Sandys's notes on the 10th book of Ovid's Metamorphosis, p. 199. edit. 1640. See J. Taylor's Works, p. 93. But the most remarkable story of this kind may be met with in Henry Stephens's Prep. Treat. to his Apol. for Herodotus, (book i. chap. xii.), from the Queen of Navarre's Narrations, to which I refer the reader: and of the Dogzim or Drusians, (Purchas his Pilgrims, vol. v. p. 220.), and of the King of Benin, who makes wives of his daughters as soon as grown up: and the queens with the like incestuous abomination wife their sons, *ib. vol. V. book vi. p. 716. Vide Ferchard, — 54 Reg. Scot. Buchanan's Rer. Scotticar. Hist. lib. v. cap. 41.*

Ibid. — and their Brothers.] Alluding, probably, either to the fabulous incest of Jupiter, and his sister Juno, (*Epi. Heroid. Ovidii 4. Phædra Hippolyto, 133, 134.*), or the story of Biblis and Caunus, (*Ovid. de Arte Amandi, lib. i. 283. Oldham's Poems, 6th edit. pag. 104.*), or to Ptolomey Philadelphus King of Egypt, who married his sister Arsinoe, (see Dean Prideaux's Connections, folio edit. vol. ii. p. 18. *Sexti Philosophi Pyrrhon. Hypot. lib. i. pag. 31. lib. iii. p. 153, 158. edit. 1621.*), or the Incas of Peru, who married their own sisters. Acosta's Natural and Moral History of the Indies, *lib. VI. chap. xii. p. 455. Purchas his Pilgrims, part IV. book vii. p. 1478. Vide plura, Gruteri Fax. Art. tom. ii. p. 998, 1136.*

Ÿ. 405, 406. 'Tis this that proudest Dames enamours—On lacquies, and Varlets des Chambres.] Varlets des chambres,

Their haughty Stomachs overcomes,
 And makes 'em stoop to durty Grooms,
 To slight the World, and to disparage
 Claps, Issue, Infamy, and Marriage. 410

Quoth she, These judgments are severe,
 Yet such as I should rather bear,
 Than trust men with their Oaths, or prove
 Their Faith and Secresy in Love

Says he, There is as weighty reason 415
 For Secresy in Love, as Treason.

Love is a Burglarer, a Felon,
 That at the Windore-eye does steal in
 To rob the Heart, and with his prey
 Steals out again a closer way, 420
 Which whosoever can discover,
 He's sure (as he deserves) to suffer.

in all editions to 1704, inclusive. *Varlet, servus, idem cum C. Valet, pro quo tamen Varlet scribebant, sicuti ostendit Menagius. (Vide Junii Etymologic. Anglican.)* This foible in the French ladies is bantered by Baron Polnitz, *Memoirs*, vol. ii. p. 274, 275. See Gayton's *Notes upon Don Quixote*, book III. chap. x. p. 141. Spect. No. 45.

ψ. 408. *And makes 'em stoop to durty Grooms.]*

“ For if Inconstancy doth keep the door,

“ Lust enters, and my lady proves a whore:

“ And so a bastard to the world may come,

“ Perhaps begotten by some stable groom:

“ Whom the fork-headed, her cornuted knight,

“ May play and dandle with, with great delight.”

John Taylor's Motto, *Works*, p. 52. See *Spanish Bawd*, a tragic-comedy, act i. p. 6. London, 1661.

ψ. 417, 418. *Love is a Burglarer, a Felon,—That at the Windore-eye does steal in.]* Thus it stands in all editions to 1684, inclusive, altered to *Window-eye*, edition 1700, restored again 1726, if not sooner; alluding to the laws against burglary, which is breaking, or entering a mansion-house by night, either by breaking open a door, or opening a window, with an intent to commit some felony there. See Wood's *Institutes of the common Law*, book iii. chap. i. Jacob's *Law Dictionary*.

Love is a fire, that burns and sparkles
 In Men, as nat'rally as in Charcoals,
 Which sooty Chymists stop in holes 425
 When out of wood they extract coles;
 So Lovers should their Passions choak,
 That though they burn, they may not smoak.
 'Tis like that sturdy Thief, that stole
 And dragg'd beasts backward into's hole : 430
 So Love does Lovers ; and us men
 Draws by the tails into his den ;
 That no Impression may discover,
 And trace t' his Cave the wary Lover.
 But if you doubt I should reveal 435
 What you entrust me under seal,

Y. 429, 430. 'Tis like that sturdy Thief, that stole—And
 dragg'd beasts backwards into's hole.] Alluding to the
 story of Cacus, who robbed Hercules.

At furis Caci mens effera, &c.

Virgil. Aen. lib. viii. 205, &c.

- “ Allur'd with hope of plunder, and intent
- “ By force to rob, by fraud to circumvent,
- “ The brutal Cacus, as by chance they stray'd,
- “ Four oxen thence, and four fair kine convey'd;
- “ And lest the printed footsteps might be seen,
- “ He dragg'd them backwards to his rocky den :
- “ The tracks averse, a lying notice gave,
- “ And led the searcher backward from the cave.

Mr Dryden.

*Vid. Juv. Sat. v. l. 125, &c. Liv. Hist. lib. i. ch. 7. Prop.
 El. x. lib. 4. Eras. adag. chil. II. cent. i. prov. 19. Waller's
 Poem on taking of Salle, Mr Fenton's edit. 4to. p. 15.*

Y. 435, 436. *But if you doubt I should reveal—What you
 entrust me under seal.]* Might he not have in view the
 113th canon of 1603, by which it is enjoined, that secret sins
 confessed to the minister should not be revealed [by him,
 (unless they were such crimes as, by the laws of this realm,
 his own life might be called in question for concealing them),
 under pain of irregularity, which was suspension from the
 execution of his office. *Multo enim latius sigilli secretum,
 quam sigillum confessionis virum innodat: in omni crim.*

I'll prove myself as close and virtuous
As your own Secretary Albertus.

Quoth she, I grant you may be close
In hiding what your aims propose ; 440

Love-passions are like Parables,
By which men still mean something else :
Though Love be all the world's pretence,
Money's the Mythologic sense,
The real substance of the shadow, 445
Which all address and courtship's made to.

Thought he, I understand your Play,
And how to quit you your own way ;
He that will win his Dame, must do
As Love does, when he bends his Bow : 450

With one hand thrust the Lady from,
And with the other pull her home.
I grant, quoth he, Wealth is a great
Provocative to am'rous heat :

It is all Philters, and high diet, 455
That makes Love rampant, and to fly out :
'Tis beauty always in the flower,
That buds and blossoms at fourscore :

casu confessionis sigillum, sive de crimine committendo, sive commisso, tam hæresis, quam perduellionis crimine est obligatorium : non sic autem hominem sigillum secreti astringit. (Fo. Majoris de Gest. Scotor. lib. v. fol. 88.) See a remarkable form of Popish confession, Glossary to Robert of Gloucester's Chronicle, by Mr Hearne, p. 683. and an account of the great secrecy of the Venetian nobility, Boccacini's Advertisements from Parnassus, cent. i. advert. 25.

Y. 438. *As your own Secretary Albertus.*] Albertus Magnus was bishop of Ratisbon ; he flourished about the year 1260, and wrote a book *De Secretis Mulierum*. See a farther account of him, *Fabricii Bibliothec. Græc. lib. VI. cap. ix. vol. XIII. p. 45.*

Y. 443, 444. *Though Love be all the world's pretence,—Money's the Mythologic sense.*] See this exemplified in the case of Inkle and Yarico, Spect. No. 11.

'Tis that by which the Sun and Moon
 At their own weapons are outdone : 460
 That makes Knights-errant fall in trances,
 And lay about 'em in Romances :
 'Tis Virtue, Wit, and Worth, and all
 That men Divine and Sacred call :
 For what is Worth in any thing, 465
 But so much money as 'twill bring ?
 Or what but Riches is there known,
 Which man can solely call his own ;
 In which no creature goes his half,
 Unless it be to *squint* and *laugh* ? 470
 I do confess, with Goods and Land,
 I'd have a wife at second hand ;

ψ. 460. *At their own Weapons are outdone.*] i. e. The splendor of gold is more refulgent than the rays of those luminaries. Mr W.

ψ. 465, 466. *For what is Worth in any thing,—But so much Money as 'twill bring ?*] A covetous person (says the Tatler, No. 122.), in Seneca's Epistles, is represented as speaking the common sentiments of those who are possessed with that vice, in the following soliloquy : " Let me be called a base man, so I am called a rich one : if a man is rich, who asks if he be good ? the question is, How much we have ? not from whence, or by what means we have it : every one has so much merit as he has wealth : for my part, let me be rich, oh ye gods ! or let me die : the man dies happily, who dies encreasing his treasure : there is more pleasure in the possession of wealth, than in that of parents, children, wife, or friends."

ψ. 470. *Unless it be to squint, &c.*] * Pliny, in his Natural History, affirms, that *Uni animalium homini oculi depravantur, unde cognomina strabonum et pætorum*, lib. xi. cap. 37.

ψ. 471, 472. *I do confess, with Goods and Land,—I'd have a wife at second hand.*] By this one might imagine, that he was much of the mind of a rakish gentleman ; who being told by a friend, who was desirous of having him married, to prevent his doing worse, that he had found out a

And such you are : nor is't your person
 My stomach's set so sharp, and fierce on ;
 But 'tis (your better part) your Riches,
 That my enamour'd heart bewitches ;
 Let me your fortune but possess,
 And settle your person how you please,

475

proper wife for him ; his answer was, Prithce, whose wife is she ? Captain Plume seems to have been of the same way of thinking. Recruiting Officer, by Farquhar, act i. p. 14.

Ÿ. 475. *But 'tis (your better part) your Riches.*] Petru-
 chio (see Shakespeare's Taming the Shrew, Works, vol. ii.
 pag. 291.) argues upon this head in the following manner :

" Signior Hortensio, 'twixt such friends as us
 " Few words suffice ; and therefore, if you know
 " One rich enough to be Petruchio's wife,
 " (As wealth is th' burden of my wooing dance),
 " Be she as foul as was Florentius' love,
 " As old as Sibyl, and as curst and shrewd
 " As Socrates' Xantippe, or a worse,
 " She moves me not, or not removes, at least,
 " Affection's edge in me. Were she as rough
 " As are the swelling Adriatic seas,
 " I come to wive it wealthily in Padua,
 " If wealthily, then happily in Padua.

Grum. — " Why, give him gold enough, and marry
 " him to a puppet, or an aglet-baby, or an old trot with
 " ne'er a tooth in her head, though she have as many di-
 " seases as two-and-fifty horses : why, nothing comes amiss,
 " so money comes withal." See Cacosogo, in Fletcher's
 Rule a Wife and have a Wife, edit. 1640. p. 31.

Ÿ. 477, 478. *Let me your fortune but possess, — And settle
 your person where you please.*] Much of this cast was
 Esq; Sullen, (see Farquhar's Beaux Stratagem, act iv. p. 70.),
 who offered his wife to another, with a venison pasty into
 the bargain ; but when the gentleman desired to have her
 fortune, " Her fortune ! (says Sullen) " why, Sir, I have
 " no quarrel with her fortune, I only hate the woman, Sir,
 " and none but the woman shall go." And under this dis-
 position, Sir Hudibras would have been glad to have em-
 braced the offers of that lady, (see Earl of Strafford's Let-
 ters, vol. i. p. 262.) " who offered the Earl of Huntington
 " 500 l. a year during his life, and 6000 l. to go to church

Or make it o'er in Trust to th' Devil,
You'll find me *reasonable* and *civil*.

480

Quoth she, I like this plainness better,
Than false Mock-passion, Speech, or Letter,
Or any fate of Qualm or Sowning,
But hanging of yourself, or drowning:

Your only way with me to *break*

485

Your mind, is *breaking* of your neck:

For as when Merchants break, o'erthrown

Like Nine-pins, they strike others down;

So, that would break my Heart, which done,

My tempting Fortune is your own.

490

These are but trifles; ev'ry Lover

Will damn himself over and over,

And greater matters undertake

For a less worthy Mistress' sake:

Yet th' are the only ways to prove

495

The unfeign'd Realities of Love;

For he that hangs, or beats out's brains,

The devil's in him if he feigns.

"and marry her: and then at the church-door to take their
"leaves, and never see each other after." Or the old French
Marchioness of de L—— who married the young Marquis de
L——t. See Baron de Polnitz's Memoirs, vol. ii. p. 285.

ψ. 483. ———*Sowning*.] Thus it stands in all editions to
1684, inclusive, altered to *Swooning* 1700.

ψ. 497, 498. *For he that hangs, or beats out's brains,—
The devil's in him if he feigns*.] No one could have thought
otherwise, but Young Clincher, (see Farquhar's Constant
Couple, edit. 1728. p. 55.), who, when he met Errand the
porter, that had exchanged cloaths with his elder brother,
to help him out of a scrape, and was told by him, that his
brother was as dead as a door-nail, he having given him
seven knocks on the head with a hammer; put this query,
Whether his brother was dead in law, that he might take
possession of his estate? Or Young Loveless; see the dialogue
between him, and his elder brother in disguise. Scornful
Lady, by Beaumont and Fletcher, act 12.

Quoth Hudibras, This way's too rough
 For meer Experiment and Proof; 500
 It is no jesting, trivial matter,
 To swing i' th' air, or dounce in water,
 And, like a water-witch, try Love;
 That's to destroy, and not to prove:
 As if a man should be dissected, 505
 To find what part is disaffected:
 Your better way is to make over
 In Trust, your fortune to your Lover:
 Trust is a Trial; if it break,
 'Tis not so desp'rate as a Neck: 510
 Beside, th' Experiment's more certain,
 Men venture Necks to gain a fortune:
 The soldier does it ev'ry day
 (Eight to the week) for six-pence pay;
 Your pettifoggers damn their souls, 515
 To share with knaves, in cheating fools;
 And merchants, vent'ring through the main,
 Slight pirates, rocks, and horns, for gain:
 This is the way I advise you to,
 Trust me, and see what I will do. 520

V. 507, 508. *Your better way is to make over—In Trust, your fortune to your Lover.*] This was not much unlike the highwayman's advice to a gentleman upon the road: "Sir, "be pleased to leave your watch, your money and rings "with me, or by — you will be robbed."

V. 513, 514. *The soldier does it ev'ry day,—(Eight to the week) for sixpence pay.*] These two, and the four following lines added 1674. If a soldier received sixpence a-day, he would receive seven sixpences for seven days, or one week's pay; but if sixpence *per week* of this money be kept back for shoes, stockings, &c. then the soldier must serve one day more, viz. eight to the week, before he will receive seven sixpences, or one week's pay clear. Dr W.W.

V. 517. *And merchants, vent'ring through the main.*] See Spectator, No. 450.

Quoth she, I should be loth to run
 Myself all th' hazard, and you none,
 Which must be done, unless some Deed
 Of your's aforesaid do precede ;
 Give but yourself one gentle Swing
 For trial, and I'll cut the String :
 Or give that rev'rend Head a maul,
 Or two, or three, against a wall ;
 To shew you are a man of mettle,
 And I'll engage myself to settle.

525

530

Quoth he, My head's not made of brass,
 As Friar Bacon's noddle was :

Y. 525, 526. Give but yourself one gentle Swing—For trial, and I'll cut the String.] 'Tis plain from Hudibras's refusal to comply with her request, that he would not have approved that antique game invented by a people among the Thracians, who hung up one of their companions in a rope, and gave him a knife to cut himself down ; which if he failed in, he was suffered to hang till he was dead. *Memoirs of Martinus Scriblerus, book i. chap. 6.*

Y. 531, 532. Quoth he, My head's not made of brass,—As Friar Bacon's noddle was:] * The tradition of Friar Bacon and the brazen head, is very commonly known ; and considering the times he lived in, is not much more strange than what another great philosopher, of his name, has since delivered of a ring, that being tied in a string, and held like a pendulum in the middle of a silver bowl, will vibrate of itself, and tell exactly against the sides of the divining cup, the same thing with, *Time is, Time was, &c.* See the story of Friar Bacon bantered by Chaucer, in his *Yeoman's Tale*, (fol. 57. edit. 1602.) ; 'tis explained by Sir Tho. Browne (*Vulgar Errors, book VII. chap. xvii. §. 7.*) in the following manner. " Every ear (says he) is filled with the story of Friar Bacon, that made a brazen head to speak these words, *Time is* ; which though they want not the like relation, is surely too literally received ; and was but a mystical fable, concerning that philosopher's great work, wherein he eminently laboured ; implying no more by the copper head than the vessel where it was wrought ; and by the words it spake, than the opportunity to be

Nor (like the Indian's skull) so tough,
That, Authors say, 'twas Musket-proof :

“ were told about the *tempus ortus*, or birth of the mystical
“ child, or philosophical King of Lullius: the rising of the
“ *terra foliata* of Arnoldus; when the earth sufficiently
“ impregnated with the water, ascendeth white, and splen-
“ dent; which not observed, the work is irrecoverably lost,
“ according to that of *Petrus Bonus*; *Ibi est operis per-*
“ *fectio, aut annihilatio, quoniam ipse die oriantur ele-*
“ *menta simplicia, depurata, quæ egent statim composi-*
“ *tione, antequam volent ab igne.* Now letting slip this
“ critical opportunity, he missed the intended treasure:
“ which had he obtained, he might have made out the tra-
“ dition of making a brazen wall about England, that is,
“ the most powerful defence, or strongest fortification, which
“ gold could have effected.” (*Vide Wieri Lib. Apologetic.*
de Prestig. Demon, &c.) Mr Stow (History, republished by
Howes, p. 302.) makes mention of a head of earth, made
at Oxford, by the art of necromancy, in the reign of
Edward II. that at a time appointed spake these words,
“ *Caput decidetur*; The head shall be cut off: *Caput ele-*
“ *vabitur*; The head shall be lift up: *Pedes elevabuntur.*
“ *supra caput*; The feet shall be lifted above the head.”
See an account of enchanted heads, Don Quixote, vol. IV.
chap. lxii. p. 626. History of Valentine and Orson, ch. xx.
p. 98, &c. and Naudæus's History of Magic, translated by
Davies, ch. 17. who pretends to account rationally for these
miraculous heads, chap. xviii. p. 249.

ψ. 533, 534. i. [Nor (like the Indian's skull) so tough—That,
Authors say, 'twas Musket-proof.] Oviedo, in his General
History of the Indies, (see Purchas his Pilgrims, part III.
chap. v. p. 993.) observes, “ That Indian skulls are four
“ times as thick as other men's: so that coming to handy-
“ strokes with the m, it shall be requisite not to strike them
“ on the head with swords, for many swords have been
“ broken on their heads with little hurt done.” Dr Bulwer
observes (from Purchas, see Artificial Changeling, scene i.
p. 42.) “ That block heads and loggerheads are in request
“ in Brasil, and helmets are of little use, every one having
“ a natural murian of his head; for the Brasilian heads
“ some of them are as hard as the wood that grows in the
“ country, for they cannot be broken.” R. Highden (in his
Polychronicon, translated by Treviza, lib. II. ch. i. fol. 58.)

As it had need to be, to enter 535

As yet, on any new Adventure:

You see what bangs it has chdur'd,
That would, before new Feats, be cur'd :

But if that's all you stand upon,
Here strike me luck, it shall be done. 540

Quoth she, The matter's not so far gone

As you suppose, *Two words t'a Bargain* ;

That may be done, and time enough,
When you have given downright proof.

And yet 'tis no Fantastic pique 545

I have to Love, nor coy Dislike ;

'Tis no implicit, nice Aversion

T' your Conversation, Mein, or Person,

But a just fear, lest you should prove

False and perfidious in Love : 550

For if I thought you could be true,

I could *love* twice as much as you.

mentions an Englishman, one Thomas Hayward of Barkley, " who had in the mould of his hede polle, and forehede, " but one bone, all hole, therefore he maye well suffre " greete blows above his hede without hurt." The skull of a man above three quarters of an inch thick, found at St Catherine's Cree Church. (See Stow's Survey of London, by Mr Strype, book ii. p. 65.) The author of the printed notes, on the contrary, observes, " That there are American Indians, among whom there are some whose skulls " are so soft, to use their author's words, *ut digito perfo-* " *rari possunt.*"

Y. 539, 540. *But if that's all you stand upon,—Here strike me luck, it shall be done.*] This expression used by Beaumont and Fletcher. (Scornful Lady, act 2.) And this unpolite way of courting seems to be bantered by Shakespeare. (First Part of Henry VI. act v. vol. IV. p. 195.)

" So worthless peasants bargain for their wives,

" As market-men for oxen, sheep, and horse ;

" But marriage is a matter of more worth."

Y. 552. *I cou'd love twice as much as you.*] The widow

Quoth he, My faith as Adamantine,
 As chains of Destiny, I'll maintain :
 True as Apollo ever spoke, 553
 Or Oracle from heart of Oke ;
 And if you'll give my Flame but vent,
 Now in close hugger-mugger pent,
 And shine upon me but benignly,
 With that one, and that other Pigsney, 560
 The Sun and Day shall sooner part,
 Than Love or you shake off my heart ;
 The Sun that shall no more dispence
 His own, but *your* bright influence ;
 I'll carve your name on barks of trees, 565
 With True-love's-knots and Flourishes ;

is practising coquetry and dissimulation in the highest perfection ; she rallies and soothes the Knight, and in short plays all the arts of her sex upon him : he, alas ! could not penetrate through the disguise ; but the false hopes she gives him, make him joyous, and break out into rapturous affirmations of the sincerity of his love ; the extasy he seems to be in, betrays him into gross inconsistencies ; the reader may compare his speech which immediately follows, with what goes before, ver. 473, &c. ; but this humour and flight in him may be excused, when we reflect, that there is no other way to be revenged of a coquet, but by retorting fallacies and coquetry. Mr B.

V. 553, 544. *Quoth he, My faith as Adamantine,—As chains of Destiny, I'll maintain.*] See Spanish Mandeville, 4th Dis. fol. 101, &c.

V. 556. *Or Oracle, &c.*] * Jupiter's oracle in Epirus, near the city of Dodona. *Ubi nemus erat. Jove sacrum, querneum totum, in quo Jovis Dodonæi templum fuisse narratur.*

V. 559, 560. *And shine upon me but benignly,—With that one, and that other Pigsney.*] See Pigsnei Skinneri Etymologicon Linguae Anglicanæ. Junii Etymolog. Anglicanæ. Don Quixote, vol. II. chap. iii. p. 45. vol. III. ch. v. p. 44. vol. IV. chap. lxxviii. p. 697.

V. 565. *I'll carve your name on barks of trees.*] See Don Quixote, vol. I. ch. iv. p. 195. vol. IV. ch. lxxiii. p. 729.

That shall infuse eternal Spring,
 And everlasting flourishing :
 Drink ev'ry letter on't in Stum,
 And make it brisk Champaign become : 570
 Where-e'er you tread, your foot shall set
 The Primrose and the Violet ;
 All Spices, Perfumes, and *sweet Powders*,
 Shall borrow from your breath their Odours ;
 Nature her Charter shall renew, 575
 And take all Lives of things from you ;
 The World depend upon your Eye,
 And when you frown upon it, die :
 Only our Loves shall still survive,
 New worlds, and natures to outlive ; 580
 And like to Herald's moons, remain
 All Crescents, without Change or Wane.

Hold, hold, quoth she; No more of this,
 Sir Knight, you take your aim amiss :
 For you will find it a hard Chapter, 585
 To catch me with Poetic Rapture,
 In which your Mastery of Art
 Doth shew itself, and not your Heart :

ψ. 569. *Drink ev'ry letter on't in Stum.*] Alluding to the ancient customary way of drinking a mistress's health, by taking down so many cups or glasses of wine, as there were letters in her name.

*Naevia sex Cyathis, septem Justina bibatur,
 Quinque Lycas, Lyde quatuor, Ida tribus.*

Omnis ab infuso numeretur amica Falerno, &c.

Martialis Epigrammat. lib. i. 72. 1, 2, 3. cum Not. Vincent. Colles. in Us. Delphini, Paris 1680.

Det numerum Cyathis, instantis litera Rusi.

Epigram. lib. viii. 51. See Gayton's Notes upon Don Quixote, book IV. chap. v. p. 196.

ψ. 581, 582. *And like to Herald's moons, remain—All Crescents, without Change or Wane.*] See Guillim's Display of Heraldry.

Nor will you raise in mine Combustion,
 By dint of high Heroic sustian: 590
 She that with Poetry is won,
 Is but a Desk to write upon;
 And what men say of her, they mean
 No more, than on the thing they lean.
 Some with Arabian Spices strive 595
 T' embalm her cruelly alive;
 Or season her, as French cooks use
 Their Haut-gousts, Bouillies, or Ragousts:
 Use her so barbarously ill,
 To grind her lips upon a Mill, 600
 Until the *Facet Doublet* doth
 Fit their Rhimes rather than her mouth;
 Her mouth compar'd t' an Oyster's, with
 A row of Pearl in't, 'stead of Teeth:

ψ. 598. *Their Haut-gousts, Bouillies, or Ragousts.*] *Haut-gout*, Fr. High relish: *Bouillon*, Fr. Broth, made of several sorts of boiled meat: *Ragoo*, Ragout, Fr. a high seasoned dish of meat; a sauce or seasoning to whet the appetite. (Bailey's Dictionary.) *Haut-gusts, Bouillies, or Ragusts*, in all editions to 1704, inclusive.

ψ. 600. *To grind her lips upon a Mill.*] The meaning is this; the Poets used to call their mistresses lips *polished rubies*; now the ruby is polished by a mill. Mr W.

ψ. 601. *Until the Facet Doublet doth, &c.*] *Facet doublet* signifies a false-coloured stone, cut in many faces or sides. The French say, *Une diamante taille a facette*. Why the false stones are called *doublets*, may be seen in Tournefort's account of the Mosaic work in the *Sancta Sophia* at Constantinople. "*Les incrustations de la galerie sont des Mosaïque faits la plus part avec ces edez de verre, qui se detachent tous les jours de leur ciment. Mais leur couleur est inalterable: les des de verre sont de veritable doublets, car la feuille coloree de differente maniere est convertie d'une piece de verre fort menue colle doar dessus.*" vol. II. p. 189.—190. The humour of this term is, in calling the rubies of the lips *false stones*. Mr W.

ψ. 603, 604. *Her mouth compar'd t' an Oyster's, with—A row of Pearl in't, 'stead of Teeth.*] This description is

Others make Posies of her Cheeks,
Where Red and Whitest colours mix;
In which the Lilly and the Rose,
For Indian lake, and ceruse goes.

605

probably a sneer upon Don Quixote, for his high-flown compliments upon his mistress, vol. IV. ch. lxxiii. p. 720. "The curling locks of her bright flowing hair of purest gold; her smooth forehead the Elysian plain; her brows are two celestial bows; her eyes two glorious suns; her cheeks two beds of roses; her lips are coral; her teeth are pearl; her neck is alabaster; her breasts marble; her hands ivory; and snow would lose its whiteness near her bosom." See more, vol. I. b. ii. ch. 5. vol. III. chap. xi. p. 98. See Calisto's description of his mistress Melibea, Spanish Bawd, act i. p. 9, 10. This piece of grimace is exposed in lovers, Don Quixote, vol. IV. ch. 38. p. 376.; in a tract entitled Female Pre-eminence, by Henry-Cornelius Agrippa, translated by Henry Carre, 1670. p. 15, &c.; by Dr Echard, (Observation upon the Answer to Grounds and Reasons, &c. 7th edit. p. 132.) Anatomy of Melancholly, by Democritus Junior, p. 518.; and with great humour, by John Taylor, *the Water-poet*, in his poem, entitled *A Whore*; Works, p. 110. in the following lines:

"To seek to merit ever-living bays,
"For sordid stuff, (like Ovid's lustful lays),
"With false bewitching verses to entice
"Frail creatures from fair virtue to foul vice,
"Whose flattery makes a whore to seem a saint,
"That stinks like carrion with her pox and paint:
"Comparing her (with false and odious lies),
"To all that's in, or underneath the skies;
"Her eyes to suns, that do the sun eclipse;
"Her cheeks are roses, rubies are her lips,
"Her white and red, carnation mix'd with snow,
"Her teeth, to Oriental pearls a row,
"Her voice, like music of the heavenly spheres,
"Her hair, like thrice refined golden wires,
"Her breath more sweet than aromatic drugs;
"Like mounts of alabaster are her dugs:
"Her bracelets, rings, her scarf, her fan, her chain,
"Are subjects to inspire a poet's brain."

¶ 608. *For Indian lake, and ceruse, &c.*] *Lake, a fine*

The Sun and Moon, by her bright eyes
 Eclips'd, and darken'd in the Skies, 610
 Are but *black patches*, that she wears,
 Cut into Suns, and Moons, and Stars :

crimson sort of paint: *ceruse*, a preparation of lead with vinegar, commonly called white-lead. *Bailey*. See *Cerusse*, *Junii Etymolog.*

Y. 609, 610. *The Sun and Moon, by her bright eyes—Eclips'd, and darken'd in the Skies.*] Shakespeare (in his *Romeo and Juliet*, act ii. vol. VII. p. 153.) has something like this :

Rom. " But, soft ! what light thro' yonder window breaks ?

" It is the east, and Juliet is the sun.

" Arise, fair sun, and kill the envious moon,

" Who is already sick, and pale with grief,

" That thou, her maid, art far more fair than she ;

" Be not her maid, since she is envious :

" Her vestal livery is but sick,

" And nought but fools do wear it—Cast it off."

Y. 611. *Are but black patches, that she wears.*] Sir Kenelm Digby makes mention of a lady of his acquaintance who wore many patches ; upon which he used to banter her, and tell her that the next child she should go with, whilst the solicitude and care of those patches was so strong in her fancy, would come into the world with a great black spot in the midst of its forehead ; which happened accordingly. (*Treatise of Bodies*, ch. xxvii. p. 404. *Discourse of the Powder of Sympathy*, edit. 1660. p. 182, &c.) Humorous is the account of the opinion of the Indian Kings, concerning the patches worn by our English ladies, (*Spectator*, No. 50.) " As for the women of the country—they look like angels, " and would be more beautiful than the sun, were it not " for the little black spots that break out in their faces, " and sometimes rise in very odd figures.—I have observed, " that those little blemishes wear off very soon ; but when " they disappear in one part of the face, they are very apt " to break out in another ; insomuch, that I have seen a " spot in the forehead in the afternoon, which was upon " the chin in the morning."

Y. 612. *Cut into Suns, and Moons, and Stars.*] Thus Angelina to Eustace, (*Beaumont and Fletcher's comedy*, intitled *The Elder Brother*, act iii. sc. 11.) " 'Tis not a face

By which Astrologers, as well
 As those in Heaven above, can tell
 What strange events they do foreshow
 Unto her under-world below.
 Her voice, the Music of the Spheres,
 So loud, it deafens mortals' ears;

615

"I only am in love with;—no, nor visits each day in new
 "suits; nor your black patches you wear variously; some
 "cut like stars, some in half moons, some lozenges." This
 is fully explained by Dr Bulwer, in two prints, *Artificial-
 Changeling*, scene xv. p. 252, 261. Appendix entitled, *The
 English Gallant*, p. 535. he deduces the original of patches
 from the barbarous painter-stainers of India, *id. ib.* p. 534.
 y. 613. and the three following lines, not in the two first
 editions of 1664, but added 1674.

y. 617. *Her voice, the Music of the Spheres.*] Mr Elisha
 Fenton (see *Observations upon some of Mr Waller's Poems*,
 4to, p. 52.) is of opinion, "That Pythagoras was the first
 "that advanced this doctrine of the music of the spheres,
 "which he probably grounded on that text in Job, under-
 "stood literally: *When the morning-stars sang together*, &c.
 "ch. xxix. v. 7. For since he studied twelve years in Baby-
 "lon, under the direction of the learned impostor Zoro-
 "astres, who is allowed to have been a servant to one of the
 "Prophets, we may reasonably conclude, that he was con-
 "versant in the Jewish writings, (of which the book of Job
 "was ever esteemed of most authentic antiquity). Jamblis-
 "chus ingenuously confesseth, That none but Pythagoras
 "ever perceived this celestial harmony; and as it seems to
 "have been a native of imagination, the poets have appro-
 "priated it to their own province: and our admirable Mil-
 "ton applies it very happily in the fifth book of his Para-
 "dise Lost:"

"That day, as other solemn days, he spent
 "In song and dance about the sacred hill;
 "Mystical dance! which yonder starry sphere
 "Of planets, and of fix'd in all her wheels
 "Resembles nearest, mazes intricate,
 "Excentric, intervolv'd; yet regular
 "Then most, when most irregular they seem:
 "And in their motions harmony divine
 "So smooths her charming tones, that God's own ear
 "Listens delighted."——

As wise Philosophers have thought,
 And that's the cause we hear it not. 620
 This has been done by some, who those
 Th' ador'd in Rhime, would kick in Prose;
 And in those Ribbons would have hung,
 Of which melodiously they sung:
 That have the hard Fate to write best 625
 Of those still that deserve it least:

Mr Milton wrote a little tract entitled, *De Sphærarum Concentu. Cantab. in Scholis publicis, a Jo. Milto.* See that tract, with the translation of it by Mr Fran. Peck; New Memoirs of the Life and poetical Works of Mr John Milton, *Vide Reusneri Symbol. Imperator, class. ii. symb. 37. p. 115. edit. 1627.* Shakespeare's Merchant of Venice, 2d vol. p. 78. with Mr Theobald's, and Mr Warburton's notes. Mr George Sandys's Notes upon the 5th book of Ovid's Metamorphosis, p. 95. Chambers's Cyclopædia. This opinion of Pythagoras sneered by Vallesius, *Vide Sacri Philosoph. ch. xxvi, &c. p. 446. edit. 1588.*

ψ. 618, 619, 620. *So loud, it deafens mortals' ears;—As wise Philosophers have thought,—And that's the cause we hear it not.] Pythagoras prodidit hanc totum mundum musica factum ratione. Septemque stellas inter calum et terram vagas, quæ mortalium geneses moderantur, motum habere εὐρύθμουν, intervallis musicis diastematis habere congrua, sonitusque varios reddere pro sua quæque altitudine ita concordēs, ut dulcissimam quidem concinant melodiam, sed nobis inaudibilem, propter vocis magnitudinem, quam non capiant aurium nostrarum angustie. Censorin. De Die Natal. cap. 11. Vide Ciceronis Somnium Scipionis, Macr. in Somn. Scipionis, lib. ii. cap. 3, &c. Riccoli Alm. l. 9. f. 5. c. 7. Dr Long's Astronomy, b. II. ch. xxii. p. 341.*

ψ. 625, 626. *That have the hard Fate to write best—Of those still that deserve it least.] Mr Warburton is of opinion, that he alludes to Mr Waller's poem on Saccharissa. He might likewise have Mr Waller's Panegyric to the Lord Protector in view, compared with his Poem to the King, upon his Majesty's happy Return. When he presented this poem to the King, Mr Fenton observes, (Observations on some of Mr Waller's Poems, p. 67. from the Menagiana,) "That his Majesty said, He thought it much inferior to his*

It matters not how *false*, or *forc'd*,
 So the *best* things be said o' th' *worst*;
 It goes for nothing when 'tis fed,
 Only the Arrow's drawn to th' head, 630
 Whether it be a Swan or Goose
 They level at : So Shepherds use
 To set the same Mark on the Hip
 Both of their *sound* and *rotten* Sheep :
 For Wits that carry *low* or *wide*, 635
 Must be aim'd *higher*, or *beside*
 The Mark, which else they ne'er come nigh
 But when they take their aim *awry*.
 But I do wonder you should chuse
 This way t' attack me with your Muse, 640
 As one cut out to pass your tricks on,
 With Fulhams of Poetic Fiction :
 I rather hop'd I should no more
 Hear from you o' th' Gallanting score :
 For hard Dry-bastings us'd to prove 645
 The readiest remedies of Love ;
 Next a Dry-diet : But if those fail,
 Yet this uneasy loop-hold jail,
 In which y' are *hamper'd* by the Fetlock,
 Cannot but put y' in mind of Wedlock ; 650
 Wedlock, that's worse than any hole here,
 If that may serve you for a Cooler,

"panegyric on Cromwell. Sir, (replied Mr Waller,) we
 "poets never succeed so well in writing truth as in fiction."
 §. 642. *With Fulhams of Poetic fiction.*] High and low
fulhams, in the Merry Wives of Windsor, were cant words
 (as I am informed by the Rev. Mr Smith of Harleston) for
 false dice ; the high fulhams being dice which always ran
 high, and the low fulhams those that ran low. To the former Mr Cleveland alludes probably, in his Character of a
 Diurnal-maker, Works, 1677. p. 108. "Now a Scotsman's
 "tongue runs high fulhams."

T' allay your Mettle, all agog
 Upon a Wife, the heavier clog :
 Nor rather thank your gentler Fate 655
 That for a bruise'd or broken Pate,
 Has freed you from those Knobs that grow
 Much harder on the marry'd Brow :
 But if no dread can cool your courage,
 From vent'ring on that Dragon, marriage ; 660
 Yet give me quarter, and advance
 To nobler aims your puissance :
 Level at Beauty and at Wit,
 The fairest Mark is easiest hit.

Quoth Hudibras, I'm beforehand 665
 In that already, with your command ;
 For where does Beauty and high Wit,
 But in your Constellation meet ?

Quoth she, What does a Match imply,
 But Likeness and Equality ? 670
 I know you cannot think me fit
 To be th' Yoke-Fellow of your Wit :
 Nor take one of so mean Deserts,
 To be the Partner of your Parts ;
 A Grace, which if I cou'd believe, 675
 I've not the conscience to receive.

That Conscience, quoth Hudibras,
 Is misinform'd ; I'll state the Case :
 A man may be a *legal donor*
 Of any thing wherof he's Owner ; 680
 And may confer it where he lists,
 I' th' judgment of all Casuists :
 Then Wit, and Parts, and Valour may
 Be alienated, and made away,
 By those that are Proprietors, 685
 As I may give, or sell my Horse.

Quoth she, I grant the case is true,
 And proper, 'twixt your Horse and you ;
 But whether I may *take*, as well
 As you may give *away*, or sell ? 690
 Buyers, you know, are bid beware ;
 And worse than thieves Receivers are.
 How shall I answer Hue and Cry,
 For a Roan gelding twelve hands high,
 All spurr'd and switch'd, a Lock on's hoof, 695
 A *forrel mane* ? Can I bring proof,
 Where, when, by whom, and what y' were sold for,
 And in the open market toll'd for ?

ψ. 691. *Buyers, you know, are bid beware ;*] *Caveat emptor !*

ψ. 692. *And worse than thieves Receivers are.*] *Ἀμφοτέροι κλέπτες, ὃ δὲ δεξιόμενος, ὃ δὲ κλεψας*, Phocyl. Ray's Proverbial Sentences. See Receiver (Receptor), Jacob's Law Dictionary, 1732.

ψ. 693. *How shall I answer Hue and Cry,*] From *huer* to hoot, or shout, to give notice to the neighbourhood to pursue a felon; *Spelmanni Glossar. in voc. Hutefium*. Wood's Institute of the Laws of England, p. 372. 3d edit. Jacob's Law Dictionary. The constable's office in this respect is humorously bantered by Ben Johnson, *Tale of a Tub*, act ii. scene 2.

ψ. 694. *For a Roan gelding twelve hands high.*] This is very satirical upon the poor Knight, if we consider the signification of that name; and from what the Widow says we may infer, the Knight's stature was but four foot high. Could he have met with his match in a lady of the same stature, they might have rivalled Mr Richard Gibson, a favourite page of the back-stairs, and Mrs Anne Shepherd, whose marriage King Charles I. honoured with his presence, and gave the bride: they were of an equal stature, each measuring three feet ten inches. See Waller's Poem of the Marriage of the Dwarfs; and Mr Fenton's Observations, p. 5. See an account of the marriage of the dwarfs, attended by a hundred dwarfs of each sex, at the court of Peter the Great, Czar of Muscovy, Northern Worthies, p. 92, 93.

ψ. 698. *And in the open market toll'd for.*] Alluding

Or should I take you for a stray,
 You must be kept a year and day, 700
 (Ere I can own you) here i' th' pound,
 Where, if y' are sought, you may be found;
 And in the mean time I must pay
 For all your Provender and Hay.

Quoth he, It stands me much upon 705
 T' enervate this Objection,
 And prove myself, by topique clear,
 No Gelding, as you would infer.

Loss of Virility's averr'd
 To be the cause of loss of Beard, 710
 That does (like embryo in the womb)
 Abortive on the Chin become :

This first a Woman did invent,
 In envy of Man's ornament,
 Semiramis of Babylon, 715
 Who first of all cut men o' th' Stone,

to the two statutes relating to the sale of horses, *anno* 2d and 3d *Philippi et Mariae*, and 31st *Eliz.* cap. 12. and publicly tolling them in fairs, to prevent the sale of such as were stolen, and to preserve the property to the right owner.

Ÿ. 699, 700. *Or should I take you for a stray,—You must be kept a year and day.*] *Estrays*, (*Estrahuræ*), cattle that stray into another man's grounds, and are not owned by any man: in this case, if they are proclaimed on two market-days in two several market-towns next adjoining, and if the owner does not own them within a year and a day, they belong to the lord of the liberty. *Vide Spelmanni Glossar. in voc. Extrahuræ.* Wood's Institute of the Laws of England, 3d edit. p. 213.

Ÿ. 715. *Semiramis of Babylon.*] * Semiramis, Queen of Assyria, is said to be the first that invented eunuchs. *Semiramis teneros mares castravit omnium prima. Am. Mar.* l. 24. p. 22. Which is something strange in a lady of her constitution, who is said to have received horses into her embraces, (as another queen did a bull); but that perhaps may be the reason why she after thought men not worth the while.

To mar their Beards, and laid foundation
Of Sow-geldering operation :

Look on this Beard, and tell me whether
Eunuchs wear such, or Geldings either ? 720

Next it appears I am no Horse,
That I can argue and discourse ;
Have but two Legs, and ne'er a Tail.

Quoth she, That nothing will avail ;
For some Philosophers of late here, 725
Write, men have four legs by Nature,
And that 'tis custom makes them go
Erroneously upon but two ;

As 'twas in Germany made good,
B' a boy that lost himself in a wood, 730
And growing down t' a man, was wont
With wolves upon all four to hunt.

ψ. 725, 726. For some Philosophers of late here,—Write, men have four legs by Nature.] See Tatler, No. 103.

ψ. 729, 730. As 'twas in Germany made good,—B' a boy that lost himself in a wood.] A boy in the county of Liege, who, when he was little, flying with the people of his village upon the alarm of soldiers, lost himself in a wood, where he lived so long amongst wild beasts, that he was grown over with hair, and lost the use of speech, and was taken for a satyr by those that discovered him. Sir K. Digby's Treatise of Bodies, c. xxvii. p. 310. P. Camerarius mentions a lad of Hesse, who was in the year 1543 taken away, and nourished, and brought up by wolves—they made him go upon all four, till by the use and length of time, he could run, and skip like a wolf. Being taken, he was compelled by little and little to go upon his feet. (Webster's display- ing of supposed Witchcraft, chap. v. p. 91.) We have a later instance of the wild youth who was found in a wood near Hanover, when the late King was there, and by his order brought into England to be humanized. See a poem entitled The Savage, occasioned by the bringing to court a wild youth taken in the woods in Germany, 1725. Miscel- lany Poems, published by Mr D. Lewis, 1726. p. 305.

As for your reasons drawn from Tails,
 We cannot say they're true or false,
 Till you explain yourself, and show 735
 B' experiment 'tis so or no.

Quoth he, If you'll join issue on't,
 I'll give you satisfactory account ;
 So you will promise, if you lose,
 To settle all, and be my Spouse. 740

That never shall be done (quoth she)
 To one that wants a Tail, by me :

Ψ. 737. *Quoth he, If you'll join issue on't, &c.*] Joining issue generally signifies the point of matter issuing out of the allegations, and pleas of the plaintiff and defendant, in a cause to be tried by a jury of twelve men. See the word *issue*, Jacob's Law Dictionary.

Ψ. 741, 742. *That never shall be done (quoth she)—To one that wants a Tail, by me.*] A sneer, probably, upon the old fabulous story of the Kentish Long-tails : " A name, or " family of men some time inhabiting Stroud (saith Poly- " dore) had tails clapped to their breeches by Thomas of " Becket, for revenge and punishment of a despite done " him by cutting off the tail of his horse." (Lambard's *Perambulation of Kent*, edit. 1576. p. 315.) Mr Ray says, " That some found the proverb of Kentish Long-tails upon " a miracle of Austin the monk, who preaching in an Eng- " lish village, and being himself and his associates beat and " abused by the Pagans there, who opprobriously tied fish- " tails to their backsides ; in revenge thereof, such appen- " dants grew to the hind parts of all that generation." At Mexico in the holy week, men are masked and disguised, and some have long tails hanging behind them : " These, " (they say), represent some Jews, which they pretend are " born after this manner ; because of their executioners, " who crucified our Saviour Jesus Christ." Baker's *History of the Inquisition*, p. 385, 386. Purchas mentions men with tails among the Brasilians, *Pilgrims*, part iv. p. 1290. ; and there are monstrous relations of this kind in Torquemada, or Spanish Mandeville, first discourse, fol. 13. Dr Bulwer's *Artificial Changeling*, sc. xxii. p. 410, 411, &c. *Philosophical Transactions*, vol. XIV. No. 160. p. 583, 600.

For Tails by Nature sure were meant,
 As well as Beards, for ornament ;
 And though the Vulgar count them homely, 745
 In Men or Beast they are so comely,
 So gentee, alamode, and handsome,
 I'll never marry Man that wants one :
 And till you can demonstrate plain,
 You have one equal to your Mane, 750
 I'll be torn piece-meal by a Horse,
 E're I'll take you *for better or worse*.
 The Prince of Cambay's daily food
 Is Asp, and Basilisk, and Toad ;
 Which makes him have so strong a breath, 755
 Each night he stinks a Queen to death ;

ψ. 753, 754, 755, 756. The Prince of Cambay's daily food—Is Asp, and Basilisk, and Toad ;—Which makes him have so strong a breath,—Each night he stinks a Queen to death.] Alluding to the story of Macamut, Sultan of Cambaya, who ate poison from his cradle, and was of that poisonous nature, that when he determined to put any nobleman to death, he had him stripped naked, spit upon him, and he instantly died. He had four thousand concubines, and she with whom he lay was always found dead the next morning: and if a fly did light accidentally upon his hand, it instantly died. (See Purchas his Pilgrims, 2d part, b. 9. ch. viii. p. 1495. vol. V. book 5. ch. viii. p. 537. *J. C. Scalligeri Exercitatio. de Subtilitate advers. Cardan. Exer.* 175. *Moufeti Insector. Theatr.* 78. Montaigne's *Essays*, part i. ch. 22.) Mr Purchas gives other instances of this kind; one from Calius Rhodiginus, (*Pilgrims*, b. v. p. 537.) of a maid nourished with poisons, and such as lay with her died immediately: (Sir Thomas Brown seems to question the credibility of such stories, *Vulgar Errors*, b. vi. ch. 17.) another from Avicenna, of a man of so venomous a nature, that he poisoned other venomous creatures that bit him. See an account from Albertus, of a maid that lived upon spiders; Montaigne's *Essays*, part I. chap. xxii. p. 130. Shakespeare (see *King Lear*, act iii. vol. V. p. 167.) seems to sneer such romantic accounts. *Basilique*, in the three first editions.

Yet I shall rather ly in's arms
Than yours, on any other terms.

Quoth he, What Nature can afford
I shall produce, upon my word ; 760
And if she ever gave that Boon,
To man, I'll prove that I have one ;
I mean by postulate Illation,
When you shall offer just occasion.
But since y' have yet deny'd to give 765
My Heart, your Pris'ner, a reprieve,
But made it sink down to my heel,
Let that at least your pity feel ;
And for the sufferings of your Martyr,
Give it's poor entertainer Quarter ; 770
And by Discharge, or Main-prize, grant
Deliv'ry from this base Restraint.

Quoth she, I grieve to see your leg
Stuck in a hole here like a Peg ;
And if I knew which way to do't, 775
(Your Honour safe) I'd let you out.
That Dames by Jail-delivery
Of Errant-Knights have been set free,
When by Enchantment they have been
And sometimes for it too, laid in ; 780

ψ. 771, 772. *And by Discharge, or Main-prize, grant—Deliv'ry from this base Restraint.*] Why does the Knight petition the Widow to release him, when she was neither necessary to his imprisonment, nor appears to have any power to put an end to it? This seeming incongruity may be solved, by supposing that the usher that attended her was the constable of the place: so the Knight might mean, that she would intercede with him to discharge him absolutely, or to be mainprize for him, that is, bail or surety; see canto III. ver. 65. By this conduct she makes the Hero's deliverance her own act and deed, after having brought him to a compliance with her terms, which were more shameful than the imprisonment itself. Mr B.

Is that which Knights are bound to do
By Order, Oath, and Honour too :

For what are they *renown'd*, and *famous* else,
But aiding of distress'd Damosels ?

But for a Lady, no ways Errant,

785

To free a Knight, we have no warrant

In any authentical Romance,

Or Classic Author yet of France ;

And I'd be loath to have you break

An ancient Custom for a freak,

790

ψ. 781, 782. *Is that which Knights are bound to do—By Order, Oath, and Honour too.*] See Don Quixote, part i. book I. ch. 3. vol. III. p. 315. vol. IV. p. 364. See the oath of a knight, Selden's Titles of Honour, 2d part, chap. 7. p. 850, 851. edit. 1631. the 6th article: "Ye shall defend the just action and queruelles of all ladies of honor, of all true and friendless widows, orphelins and maides of good fame."

ψ. 785. *But for a Lady, no ways Errant, &c.*] See Ben Johnson's Masque of Augurs, vol. I. p. 87. Ladies of Knights of the Garter wore robes, and were called *dames*. *Domina de secta et liberatura garter*. Anstis's Register of the Garter, vol. I. p. 123.

ψ. 787, 788. *In any authentical Romance,—Or Classic Author yet of France.*] The French were the most famed of any nation (the Spaniards excepted) for romances. See Verflegan's Restitution of decay'd Intelligence, p. 200. edit. Antwerp. Huetius says, That Romances were so called *a fabulis Romanensibus*. *Commentar. de Rebus ad se pertinentibus*, p. 254. Monsieur Huet, in his Treatise of the Original of Romances, p. 10. distinguishes, in the following manner, betwixt fables and romances: "A romance, (he observes), is the fiction of things which may, but never have happened: fables are the fictions of things which never have, nor never can happen. That the original of romances is very ancient, and that the invention is due to the Orientals, I mean (says he) to the Egyptians, Arabians, Persians, and Syrians;" and gives instances in proof; see Romant, *Junii Etymolog. Angl.*

Or innovation introduce
 In place of things of Antique use ;
 To free your heels by any course,
 That might b' unwholsome to your Spurs :
 Which if I should consent unto, 795
 It is not in my pow'r to do ;
 For 'tis a service must be done ye,
 With solemn previous ceremony ;
 Which always has been us'd t' untie
 The Charms of those who here do lie : 800
 For as the Ancients heretofore
 To Honour's Temple had no dore
 But that which thorough Virtue's lay ;
 So from this dungeon there's no way
 To honour'd Freedom, but by passing 805
 That other *virtuous* school of Lashing,
 Where Knights are kept in narrow lists,
 With wooden Lockets 'bout their wrists ;
 In which they for a while are Tenants,
 And for their Ladies suffer Penance : 810
 Whipping, that's Virtue's governess,
 Tutress of Arts and Sciences ;

ψ. 801, 802. *For as the Ancients heretofore—To Honour's Temple had no dore.*] See Dr Bailey's romance, entitled *The Wall-flower of Newgate*, in folio, 1650. p. 124. *Spectator*, No. 123.

ψ. 807, 808. *Where Knights are kept in narrow lists,—With wooden Lockets 'bout their wrists.*] Alluding to the whipping of petty criminals in Bridewell, and other houses of correction.

ψ. 811, 812. *Whipping, that's Virtue's governess,—Tutress of Arts and Sciences.*]

“ I think a jail a school of Virtue is,
 “ A house of study, and of contemplation ;
 “ A place of discipline, and reformation.”

The Virtue of a Jail, by J. Taylor, Works, p. 818.

That mends the gross mistakes of Nature,
 And puts new life into dull matter;
 That lays foundation for Renown, 815
 And all the Honours of the Gown.
 This suffer'd, they are set at large,
 And freed with honourable discharge:
 Then in their Robes, the Penitentials
 Are straight presented with Credentials, 820
 And in their way attended on
 By Magistrates of ev'ry town:
 And all respect and charges paid,
 They're to their ancient Seats convey'd.
 Now if you'll venture, for my sake, 825
 To try the toughness of your Back,
 And suffer (as the rest have done)
 The laying of a Whipping on;

Y. 819, 820. *Then in their Robes, the Penitentials—Are freight presented with Credentials, &c.*] He alludes to the acts of Queen Elizabeth, and King James I. against rogues, vagabonds, and sturdy beggars. By Stat. 39 Eliz. chap. 4. 'tis enacted, That every vagabond, &c. shall be publicly whipped, and shall be sent from parish to parish by the officers thereof, to the parish where he or she was born; or if that is not known, then to the parish where he or she dwelt, by the space of one whole year before the punishment: and if that be not known, then to the parish through which he or she passed last without punishment. After which whipping, the same person shall have a testimonial, subscribed with the hand, and sealed with the seal of the said justice, &c. testifying that the said person has been punished according to this act, &c. This statute was confirmed and enlarged by 1 Jac. I. c. 7. but both in a great measure repealed, by 12th of Queen Anne, c. 23.

Y. 828. *The laying of a Whipping on.*] Alluding, probably, either to the Disciplinarians in Spain, who gain very much upon their mistresses affections by the severity of their flogging, (see Lady's Travels into Spain, part II. letter ix. pag. 155, &c.), or to the heresy in Italy at the end of the 13th century, entitled, The Heresy of the Whippers, or

(And may you prosper in your suit,
 As you with equal vigour do't) 830
 I here engage myself to loose ye,
 And free your Heels from Caperdewie :
 But since our Sex's modesty
 Will not allow I should be by,
 Bring me on Oath a fair account, 835
 And Honour too, when you have don't ;
 And I'll admit you to the place
 You claim as due in my good grace.
 If Matrimony and Hanging go
 By Destiny, why not Whipping too ? 840
 What med'cine else can cure the Fits
 Of Lovers, when they lose their Wits ?
 Love is a Boy, by Poets stil'd,
 Then spare the Rod, and spoil the Child.
 A Persian emp'ror whipp'd his grannam 845
 The sea, his mother Venus came on ;

Floggers; *Flagellantium hæresis in Italia orta, per Galliam, et Germaniam vagatur; multa Romanæ ecclesiæ damnans, et in errores incidens gravissimos. Bernardi Lutz, Chronograph. Ecclesiæ Christi, &c. Henrici Pantaleonis, 1568. p. 102. Wolfius (Lecticon. Memorab. par. i. pag. 637.)* observes, that this sect took its rise in the year 1349, and seems to doubt, whether in Tuscany or Hungary. *Vide Krantzii Wandal. lib. VIII. cap. xx. p. 194. lib. IX. cap. vi. pag. 207. Gobelini Persona Cosmodromii, æt. vi. cap. 69, 70. Meibomii Rer. German. tom. i. p. 285, 287.*
 §. 831. *I here engage myself to loose ye.*] This and the following line thus altered 1674, &c. *I here engage to be your bayle—And free you from the unknighly jayle*, thus continued to 1700, inclusive, restored 1704.

§. 845, 846. *A Persian emp'ror whipp'd his grannam—The sea—*] * Xerxes, who used to whip the seas and wind.
In corum atque eorum solitus seivire flagellis.

Juven. Sat. 10.
Vide Herodoti Polyhimn. p. 452. edit. Hen. Stephan. 1592.
 Kanute the Dane was humbled by the water of the sea's not

And hence some rev'rend men approve
Of Rosemary in making Love.

As skilful Coopers hoop their tubs

With Lydian, and with Phrygian dubs ; 830

Why may not Whipping have as good

A grace, perform'd in time and mood,

obeying him. Robert of Gloucester's Chronicle, by Hearne, p. 321, 322.

Y. 846. *The sea, his mother Venus came on.*] The parentage of Venus, the goddess of love and beauty, is thus described by Ausonius: *Orte solo, suscepta celo, patre edita solo. Jupiter virilia amputabat, ac in mare projeciebat, elquibus Venus oriebatur. Natalis Comit. Mythol. lib. ii. cap. 1. Vide Chartarii Imagin. Deorum, qui ab Antiquis colobantur*, pag. 310. 341.) "As to the birth of Venus, (says Mr Fenton, Remarks upon Mr Waller's Poems, "p. 6.), it is not much to be wondered at, amongst so many "ridiculous stories in the Heathen Theogeny, to hear that "she sprang from the foam of the sea, from whence the "Greeks called her *Aphrodite*. This tradition probably "began from divine honours being paid to some beautiful "woman, who had been accidentally cast on shore in the "island Cythera, when the savage inhabitants were ignorant of navigation." (See likewise Notes on Creech's Lucretius, vol. i. p. 4. edit. 1714.) The West Indians had the same thought of the Spaniards upon their first invasion, imagining that they sprung from the foam of the sea. *Eorum animis penitus hæc infedit opinio, nos mari esse ortos, et venisse in terras ad vastandum et perdendum mundum. Urbani Calvetonis, novæ Novi Orbis Histor. lib. III. cap. xxi. p. 405, 406. edit. 1578. See Acasto's Hist. of the Indies, lib. V. cap. ii. p. 335. Purchas his Pilgrims, part IV. lib. vii. p. 1454, 1458.*

Y. 847, 848. *And hence some rev'rend men approve—Of Rosemary in making Love.*] As Venus was reported to have sprung from the foam of the sea, he intimates that rosemary, (*Ros Marinus* in Latin), or sea dew, as resembling in a morning the dew of the sea, was in use in making love.

Y. 849, 850. *As skilful Coopers hoop their tubs—With Lydian, and with Phrygian dubs.*] Alluding to the Lydian and Phrygian measures, as a worthy friend, Mr O-r T. observes to me. The Lydian music was soft and effeminate,

With comely movement, and by Art,
Raife passion in a Lady's heart?

It is an easier way to make

855

Love by, than that which many take.

Who would not rather suffer Whipping,
Than swallow Toasts of bits of Ribbin?

and fit for feasting and good fellowship. *Plat. de Repub*
μαλακή καὶ συμποσική Ἀρμονία, lib. 3. accordingly,
μιζολυδισὶ ἔ συνολυδισὶ are *δρηνάδεις ἁρμονίας*. Phry-
gian, on the contrary, was masculine and spirited, fit to
inspire courage and enthusiasm; and therefore used in war.
(*Vide Cic. de Divinatione, lib. i. cap. 50. Horat. Epod. 9.*
with the old commentators notes. *Lucian. Harmon. in init.*
Magni Aurelii Cassidori de Musica. VIII. 10. Oper. 4to,
Paris 1558. fol. 308. M. Antonii Mureti Thesaur. Critic.
lib. iv. cap. 6. Gruteri Fax. Art. tom. ii. p. 1119. Mar-
tinii Lexic. Philologic. in voc. Lydius Modus, Phrygius
Modus, vol. 2. Memoirs of Martinus Scriblerus, chap. 6.)
The cooper of North Wales, who might be skilful in both
Lydian and Phrygian dubs, when these failed, made use of
another method to bring in custom. "He having spent
" (says the author of the Dialogue between Timothy and
" Philatheus, vol. iii. pag. 81.) a considerable quantity of
" lungs and leather, in footing the country, and crying his
" goods to no purpose, took another method to bring in
" customers. He applied to a friend of his, a shrewd blade,
" who makes almanacs twice a year, and by his advice was
" induced to alter his method. He looked over all his bundle
" of hoops, and chalked upon one, *Orbis Luna*; upon an-
" other, *Orbis Saturni*; upon a third, *Celum Chrystal-*
" *linum*; and so on to the largest, which he named *Primum*
" *Mobile*: and styling himself *Atlas*, he soon found cus-
" stom in abundance: not a pipe, nor a hog'shead, but he
" had an orb to fit it, and so proportionably for smaller
" vortexes, as firkins and kilderkins. Such a way could
" not fail of universal approbation; because every hostess
" in town cannot but know that the weather has great in-
" fluence on beer and ale, and therefore it is good to scrape
" acquaintance with Mars, Saturn, and their adherents."
Dr Plot (Oxfordshire, chap. iii. p. 168.) takes notice of an
invention of barrels without hoops.

Make wicked Verses, Treats, and Faces,
 And spell names over with Beer-glasses ? 860
 Be under vows to hang and die
 Love's sacrifice, and all a Lie ?
 With China-oranges, and Tarts,
 And whining Plays, lay baits for hearts ?
 Bribe Chambermaids with Love and Money, 865
 To break no roguish Jest upon ye ?
 For lilies limn'd on Cheeks, and roses,
 With painted perfumes, hazard noses ?

ψ. 857, 858. *Who would not rather suffer Whipping,—Than swallow Toasts of bits of Ribbin ?*] The author of a tract, entitled, *A Character of France*, 1659, p. 12. observes of the French gallants, "That in their frolics they spare not the ornaments of their madams, who cannot wear a piece of ferret ribbon, but they will cut it in pieces, and swallow it in urine, to celebrate their better fortune."

ψ. 863. *With China-oranges, and Tarts.*] Such little presents might then be thought instances of gallantry. 'Tis observed of the Turks, by Mr Fenton, (*Observations upon Waller*, p. 38.), "That they thought *Sucar Birparon*, that is, a bit of sugar, to be the most polite and endearing compliment they could use to the ladies: whence Mr Waller probably celebrated his lady under the name of *Saccharissa*."

ψ. 865, 866. *Bribe Chambermaids with Love and Money, To break no roguish Jest upon ye.*]

Sed prius Ancillam captandæ nosse puellæ

Cura sit : accessus molliat illa tuos.

Proxima consiliis dominæ sit ut illa videto,

Neve parum tacitis conscia fida joci.

Hanc tu pollicitis, hanc tu corrumpe rogando.

Ovid. de Arte Amandi, lib. i. 351, &c. Vid. not. edit. varior. 1683. p. 538.

"First gain the maid: by her thou shalt be sure

"A free access and easy to procure;

"Who knows what to her office does belong,

"Is in the secret, and can hold her tongue.

"Bribe her with gifts, with promises, and prayers;

"For her good word goes far in love affairs."

Mr Dryden.

Or vent'ring to be brisk and wanton,
 Do penance in a Paper Lanthorn ? 870
 All this you may compound for now,
 By suffering what I offer you ;
 Which is no more than has been done
 By Knights for ladies long ago :
 Did not the great La Mancha do so 875
 For the *Infanta Del Toboso* ?
 Did not th' illustrious Bassa make
 Himself a Slave for Misse's sake ?

ψ. 870. *Do penance in a Paper Lanthorn ?*] Alluding probably to the Penitentiaries in the Church of Rome, who do penance in white sheets, carrying wax tapers in their hands. (Lady's Travels into Spain, part II. letter ix. p. 157.) Archbishop Arundel enjoined such as abjured the heresy of Wickliff this penance ; " That in the public prayers, and " in the open market, they should go in procession only " with their shirts on, carrying in one hand a burning " taper, and in the other a crucifix ; and that they should " fall thrice on their knees, and every time devoutly " kiss it." Baker's History of the Inquisition, chap. vi. pag. 33.

ψ. 875, 876. *Did not the great La Mancha do so,—For the Infanta Del Toboso ?*] Alluding to Don Quixote's intended penance on the mountain, in imitation of the Lovely Obscure. See part I. book ii. chap. 11.

ψ. 877, 878. *Did not th' illustrious Bassa make—Himself a Slave for Misse's sake ?*] Alluding to Monsieur Scudery's romance, (the translator of Monsieur Huet's treatise of romances, says, 'twas Madame de Scudery), entitled Ibrahim, the Illustrious Bassa, translated into English by Mr Cogan, in folio, and published 1674. *His being made a Slave for Misse's sake*, is a proof: for Justiniano, afterwards the illustrious Bassa, hearing that Isabella, his mistress, and Princess of Monaco, was married to the Prince of Masseron, (a groundless report), he was determined to throw away his life in the wars, but was taken prisoner by Chairadin king of Argiers, and by him presented to Sinan Bassa ; by whose means he became a slave to Solyman the Magnificent. See Cogan's Translat. book ii. p. 29. book iii. p. 67.

And with bull's pizzle, for her Love
Was taw'd as gentle as a glove?

880.

Was not young Florio sent (to cool
His flame for Biancafiore) to school,
Where Pedant made his Pathic bum.

For her sake suffer Martyrdom?

Did not a certain Lady whip

885.

Of late her husband's own Lordship?

And though a grandee of the House,

Claw'd him with Fundamental blows;

ψ. 879, 880. *And with bull's pizzle, for her Love,—Was taw'd as gentle as a glove?*] Alluding to the Emperor's ill usage of him, on account of his mistress, with whom he was enamoured; and his design of taking away his life, notwithstanding his promise that he should never be cut off during his own life: and yet, though the Musti's interpretation, at the instance of Roxolana his favourite Sultana was, that as sleep was a resemblance of death, he might be safely put to death when the Emperor was asleep; yet Solyman, if we may credit Mons. Scudery, got the better of his inclination, saved his life, and dismissed him and his mistress. As to the expression of being *taw'd*, &c. 'tis probable that 'twas borrowed from Don Quixote, (part 2d, book II. chap. xi. p. 278.), or from Ben Johnson, Bartholomew Fair, act iv. scene 5. See *Taw*, *Junii Etymologic. Anglican.*

ψ. 881, 882. *Was not young Florio sent (to cool—His flame for Biancafiore) to school,*] The story of Florio and Biancafiore is published, I am told, in French, where I suppose this fact is represented as literally true.

ψ. 883, 884. *Where Pedant made his Pathic bum—For her sake suffer Martyrdom?*] See the antiquity of whipping boys at school with rods. *Libanii Sophista, Orat. xii. ad Theodos. tom. ii. p. 400.*

ψ. 885, 886, 887, 888. *Did not a certain Lady whip—Of late her husband's own Lordship?—And though a grandee of the House,—Claw'd him with Fundamental blows, &c.*] *Legislative blows* in the two first editions of 1664. This was William Lord M—n—n, who lived at Bury Saint Edmunds; of whom my friend Mr Smith of Harleston had the following account from a gentleman of that place: that notwith-

Ty'd him stark naked to a bed-post,
 And fir'd his hide, as if sh' had rid post; 890
 And after in the Sessions-Court,
 Where Whipping's judg'd, had Honour for't?

standing he sat as one of the King's judges, (but did not sign the warrant for his execution), yet either by shewing favours, not allowable in those days of sanctity, to the unsanctified cavaliers, or some other act which discovered an inclination to forsake the Good Old Cause, he had so far lessened his credit with his brethren in iniquity, that they began to suspect, and to threaten that they would use him as a Malignant: his lady, who was a woman of more refined politics, and of the true Disciplinary spirit, to shew her disapprobation of her Lord's naughty actions, and to disperse the gathering storm, did, by the help of her maids, tie his Lordship stark naked to a bed-post, and with rods made him so sensible of his fault, that he promised, upon his honour, to behave well for the future, and to ask pardon of his superiors; for which salutary discipline she had thanks given her in open court. To this, or a whipping upon some other occasion, the old ballads allude;

" Lord M—n—n's next, the bench
 " Who waited with a trencher,
 " He there with the buffle head
 " Is called Lord, and of the same house
 " Who (as I have heard it said)
 " Was chastised by his Lady spouse:
 " Because he run at sheep,
 " She and her maids gave him the whip,
 " And beat his head so addle,
 " You'd think he had a knock in the cradle."

(Loyal Songs, reprinted 1731, vol. ii. No. xvii. p. 68. See No. XIV. stan. xxvi. p. 58.) Of this stamp was Sir William Waller's lady, (see Cleveland's Character of a Diurnal), Mrs May, (see Butler's Remains, 1727. p. 270.), and Sir Henry Mildway's lady. (History of Independency, part ii. p. 257.) This in the opinion of Barbara Crabtree (see Spect. No. 252.) was good doctrine; who put this query to the Spectator, "Whether in some cases a cudgel may not be allowed as a good figure of speech? and whether it may not be lawfully used by a female orator?" So remarkable were those times for whipping, that Zachary Crofton, a famous puritan divine, whipped his maid for a fault, and

This *swear* you will perform, and then
 I'll set you from th' enchanted Den,
 And the Magician's circle clear.

895

Quoth he, I do *profess* and *swear*,
 And will perform what you enjoin,
 Or may I never see you *mine*.

Amen (quoth she.) Then turn'd about,
 And bid her Squire let him out :
 But e'er an Artist could be found
 T' undo the Charms another bound,
 The Sun grew low, and left the skies,
 Put down (some write) by Ladies eyes :

900

was so bold as to print his defence. See Bp Kennet's Register and Chronicle, p. 797.

ψ. 894. *I'll set you from th' enchanted Den,*] In all editions to 1734, inclusive. *I'll free you*, in latter editions.

ψ. 896. *Quoth he, I do profess and swear.*] After all the fine encomiums bestowed upon love, it must be mortifying to a man of sense, whether successful in it or not, to look back upon the infinite number of silly things, and servile compliances he has been guilty of in the course of his amours. The Widow has very frankly told the Knight, and in him all the world, what tortures, pinnances, and base condescensions a lover must unavoidably undergo, and comply with; to all which she artfully gives the preference to Whipping, which was necessary for the designs she had in view: she cajoles the silly Knight with specious commendations of its practice, and alledges many instances of it; and particularly one, of which the Knight could not be ignorant: and on the other hand has made the slavish parts of love so formidable, that 'tis no wonder that he was frightened into a whipping resolution: nothing can excuse him in this juncture, but the uneasiness in his present embarrassment, and an ardent desire of regaining that valuable blessing, liberty. Mr B.

ψ. 903. *The Sun grew low, and left the skies, &c.*] The Evening is here finely described; the Epics are not more exact in describing times and seasons than our poet: we may trace his Hero morning and night; and it should be observed, in the conclusion of this Canto, (conformable to

The Moon pull'd off her veil of light, 905
 That hides her face by day from sight,
 (Mysterious veil, of brightness made,
 That's both her lustre and her shade),
 And in the lanthorn of the night,
 With shining horns hung out her light; 910
 For darkness is the proper sphere,
 Where all false glories use t' appear.
 The twinkling Stars began to muster,
 And glitter with their borrow'd lustre,
 While Sleep the weary'd World reliev'd, 915
 By counterfeiting Death reviv'd.
 His *whipping* pennance till the morn
 Our Vot'ry thought it best t' adjourn,
 And not to carry on a Work
 Of such Importance in the dark, 920
 With erring haste, but rather stay,
 And do't in th' open face of Day :
 And, in the mean-time, go in quest
 Of next Retreat, to take his rest.

the practice of the Critics upon Homer and Virgil), that one day is only passed since the opening of the poem. Mr B.

Y. 905. *The Moon pull'd off her veil of light.*] Sullen speaks thus of Amoret (Fletcher's Faithful Shepherdess, act iii. scene 1.)

"Methought, the beams of light that did appear

"Were shot from her; methought the moon gave none,

"But what it had from her."

Y. 907, 908. *Mysterious veil, of brightness made,—That's both her lustre and her shade.*] Extremely fine! the rays of the sun being the cause why we cannot see the moon by day, and why we can see it by night. (Mr W.) See Dr Harris's Astronomical Dialogues, p. 97.

Y. 911, 912. *For darkness is the proper sphere,—Where all false glories use t' appear.*] These two lines not in the two first editions of 1664, and first inserted 1674.

End of Canto FIRST, Part SECOND.

HUDIBRAS.

CANTO SECOND.

THE ARGUMENT.

*The Knight and Squire in hot dispute,
Within an ace of falling out,
Are parted with a sudden fright
Of strange alarm, and stranger sight;
With which adventuring to fickle,
They're sent away in nasty pickle.*

'TIS strange how some men's tempers suit
(Like Bawd and Brandy) with dispute,
That for their own Opinions stand fast,
Only to have them claw'd and canvast;

CANTO, Ver. 1, 2. *'Tis strange how some men's tempers suit—(Like Bawd and Brandy) with dispute.*] The Presbyterians in Scotland furnished us with an example of this, which perhaps even those of England can hardly parallel. It was ordered August 27. 1638, That the ablest men in each parish should be provided to dispute of the King's power in calling assemblies. (Lyfimachus Nicanor's Epiit. Congrat. &c. to the Covenanters in Scotland, 1640. p. 18.) The words in the Large Declaration concerning the late tumults in Scotland, 1639. p. 284. "That the ablest men in every presbytery be provided to dispute *De Potestate supremi Magistratus in Ecclesiasticis, praesertim in convocandis Conciliis, de Senioribus, de Episcopatu, de Juramento, de Liturgia, et Corruptelis ejusdem.*" These private instructions were sent to some ministers in every presbytery, in whom they put most special trust. Fowles's History of wicked Plots, &c. p. 204. Brandee, in all editions to 1704 inclusive.

That keep their Consciences in cases, 5
 As Fiddlers do their Crowds and Bases ;
 Ne'er to be us'd but when they're bent
 To play a fit for Argument ;
 Make *true* and *false*, *unjust* and *just*,
 Of no use but to be discust ; 10
 Dispute and set a Paradox,
 Like a strait boot upon the stocks,
 And stretch it more unmercifully,
 Than Helmont, Montaign, White or Tully.
 So th' ancient Stoics in their Porch, 15
 With fierce dispute maintain'd their Church,
 Beat out their brains in fight and study,
 To prove that Virtue is a Body ;
 That *Bonum* is an Animal,
 Made good with stout Polemic brawl : 20

Ψ. 14. *Mountaygn or Mountaign—and Tully.*] In all editions to 1704 inclusive, altered to *Montaign and Lully*, in 1710 or 1716.

Ψ. 15. *So th' ancient Stoics in their Porch, &c.*] * *In porticu (Stoicorum schola Athenis) discipulorum seditionibus mille quadringenti triginta cives interfecti sunt. Diog. Laert. in Vita Zenonis, p. 383.* These old virtuosì were better proficients in those exercises than the modern, who seldom improve higher than cuffing and kicking. Dr Middleton observes, (*Life of Cicero*, 4to edition, ver. ii. p. 540.) " That the Stoics embraced all their doctrines as so many " fixed and immutable truths, from which it was infamous " to depart: and by making this their point of honour, " held all their disciples in an inviolable attachment to " them."

Ψ. 19. *That Bonum is an Animal.*] * *Bonum* is such a kind of animal as our modern virtuosì from Don Quixote, will have windmills under sail to be. The same authors are of opinion, that all ships are fishes while they are afloat; but when they are run on ground, or laid up in the dock, become ships again. Some have been so whimsical as to think, that the sea and rivers are animals. *Generaliter causa efficiens alluvionis constitui potest motus aque, quem*

In which some hundreds on the place
Were slain outright, and many a face
Retrench'd of Nose, and Eyes, and Beard,
To maintain what their Sect averr'd.

All which the Knight and Squire in wrath 25
Had like t' have suffer'd for their faith;
Each striving to make good his own,
As by the Sequel shall be shown.

The Sun had long since, in the lap
Of Thetis, taken out his Nap, 30
And, like a Lobster boil'd, the Morn
From *black* to *red* began to turn :

When Hudibras, whom thoughts and aking
'Twixt sleeping kept, all night, and waking,
Began to rub his drowsy eyes, 35

And from his couch prepar'd to rise,
Resolving to dispatch the deed
He vow'd to do, with trusty speed.
But first, with knocking loud, and bawling,
He rous'd the Squire, in Truckle lolling : 40

in mari ac fluminibus nunquam deficere videmus. Senec. vi. Nat. qu. 7. cujus principium anima statuitur. Aristot. 1. De Part. Anim. 1. Senec. vi. Nat. Quæst. 16. Ut propterea flumina et mare animalia statuerit post veteres, Hieron. Cardan. lib. ii. de subtilitate, quem irridet Staliger, &c. Vide Johannis Gryphiandri, F. C. de insulis, cap. 18. p. 246.

Y. 29, 30. *The Sun had long since, in the lap
Of Thetis, taken out his Nap.]*

—*Aut ubi palida surget*

Tithoni croceum linquens aurora cubile.

Virgillii Georgic. lib. i. 446, 447.

Unde venit Titan, et nox ubi sidera condit.

Lucan. Pharsal. i. 15.

"As far as Phoebus first doth rise,

"Until in Thetis' lap he lyes." Sir Arth. Gorges.

Y. 40. *He rous'd the Squire, in Truckle lolling.]* Several
of the books in Homer's Iliad and Odyssey begin with de-

And, after many circumstances,
 Which vulgar Authors in Romances
 Do use to spend their Time and Wits on,
 To make impertinent description,
 They got (with much ado) to Horse, 45
 And to the Castle bent their course,
 In which he to the Dame before
 To suffer Whipping duty swore;
 Where now arriv'd, and half unharneft,
 To carry on the work in earnest, 50
 He stopp'd, and paus'd upon the sudden,
 And with a serious-forehead plodding,
 Sprung a new scruple in his head,
 Which first he scratch'd, and after sed;
 Whether it be direct *infringing* 55
 An Oath, if I should wave this *swinging*,

scribing the morning: so also does Mr Butler take care to let the world know at what time of the day (which he exactly describes) these momentous actions of his hero were transacted. The morning's approach, the Knight's rising, and rousing up his Squire, are humorously described. The Poet seems to have had in his eye the like passage in Don Quixote: "Scarce had the silver Morn given bright Phoebus leave, with the ardour of his burning rays, to dry the liquid pearls on his golden locks, when Don Quixote, shaking off sloth from his drowsy members, rose up, and called Sancho his squire, that still lay snorting; which Don Quixote seeing, before he could wake him, he said, O happy thou above all that live upon the face of the earth! that without envy, or being envied, sleepest with a quiet breast! neither persecuted by enchanters, or frightened by enchantments." Book ii. c. 20. Mr B.

Y. 48. — *Whipping duely swore.*] In the two first editions.
 Y. 53. *Sprung a new scruple in his head.*] When we are in the highest expectation to see this desperate whipping performed by the Knight, behold, a new scruple! whether he might not forsooth break his oath. This is exactly conformable to the Knight's character, and expected from one who barely pretended to a scrupulous and tender conscience. Mr B.

And what I've sworn to bear, forbear,
And so b' Equivocation swear;

Y. 55, 56. *Whether it be direct infringing—An Oath, if I should wave this swinging.*] This dialogue between Hudibras and Ralph sets before us the hypocrisy and villainy of all parties of the rebels, with regard to oaths; what equivocations and evasions they made use of, to account for the many perjuries they were daily guilty of, and the several oaths they readily took, and as readily broke, merely as they found it suited their interest, as appears from verse 107, &c. and ver. 377, &c. of this canto, and part III. canto iii. ver. 547, &c. (Dr B.) Archbishop Bramhall (see preface to his *Serpents Salve*, Works, p. 520.) says, “That the hypocrites of those times, though they magnified the obligation of an oath, yet in their own case dispensed with all oaths, civil, military, and religious. We are now told, (says he), that the oaths we have taken are not to be examined according to the interpretation of men. No! How then? Surely according to the interpretation of devils. Let them remember Rodolphus the Duke of Swedeland his hand, in Cuspinian.” The fact as follows: *Porro Rodolphus vulneratus in manu dextra, fugit Marci polem, mortique proximus, dixit ad familiares suos: Videtis manum dextram meam de vulnere sauciam; hac ego juravi Henrico Domino, ut non nocerem ei, nec insidiarer gloriæ ejus; sed jussu Apostolica, Pontificumque peritio me ad id deduxit, ut juramenti transgressor, honorem mihi indebitum usurparem: quis igitur finis nos exceperit, videtis; nam in manu unde juramenta violavi, mortale hoc vulnus accepi.* (*Chron. Salvor. lib. i. cap. 29. p. 25.*) Mr Walker observes of the Independents, part ii. p. 1. That they were tenable by no oaths, principles, promises, declarations, nor by any obligations or laws divine or human.

Y. 58. *And so b' Equivocation swear.*] Bishop Sanderfon (*Obligation of Promissary Oaths*; reprinted by Mr Lewis, 1722. vol. I. p. 40.) girds them upon this head: “They rest secure, (says he), absolving themselves from all guilt and fear of perjury, and think they have excellently provided for themselves and consciences, if, during the act of swearing, they can make any shift to defend themselves, either as the Jesuits do, with some equivocation, or mental reservation; or by forcing upon the words some subtle interpretation; or after they are sworn, they can find

Or whether it be a lesser Sin,
 To be foresworn, than act the thing, 60
 Are deep and subtle Points, which must,
 T' inform my conscience, be discuss'd;
 In which to *err* a tittle, may
 To Errors infinite make way:
 And therefore I desire to know 65
 Thy Judgment, e'er we further go.

Quoth Ralpho, Since you do enjoin 't,
 I shall enlarge upon the Point;

"Some loop-hole, or artificial evasion; whereby such art
 "may be used with the oath, that the words remaining, the
 "sense may be eluded with sophism, and the sense utterly
 "lost." Which he proves to be contrary both to the Christian
 theology and morality of the Heathens.

"With many a mental reservation.

"You'll maintain liberty, reserved (your own)

"For the public good: those sums rais'd you'll disburse,

"Reserv'd—the greater part for your own purse:

"You'll root the cavaliers out, every man;

"Faith, let it be reserved here—if you can:

"You'll make our gracious Charles a glorious king,

"Reserv'd—in heaven, for thither you would bring

"His royal head: the only secure room

"For kings, where such as you will never come.

"To keep th' estates of subjects you pretend,

"Reserv'd—in your own trunks: you will defend,

"The Church of England, 'tis your protestation,

"But that's New England, by a small reservation."

Mr Cowley's Puritan and Papist, 2d edit. p. 2.

Honest Tim makes mention of an equivocation-office, (see *Fragmenta et Memorabilia*, prefixed to the 2d part of the dialogue, &c.) where all manner of evasions, shifts, distinctions, explanations, and *double entendres* were exposed to sale. One would imagine, from the foregoing representation, that they had such an office in those times. The Pagan Egyptians might have shamed such mock Christians, who punished perjury with death, *Diodori Sic. Rer. Ant. lib. ii. cap. 3.* See the 13th Satire of Juvenal, imitated by Mr Oldham, 6th edit. p. 303.

And for my own part, do not doubt
 Th' Affirmative may be made out; 70
 But first, to state the Case aright,
 For best advantage of our light;
 And thus 'tis : Whether it be a sin
 To *claw* and *curry* your own Skin,
 Greater, or less, than to forbear, 75
 And that you are foresworn, forswear.
 But first, o' th' first : The Inward Man,
 And Outward, like a Clan and Clan,
 Have always been at daggers-drawing,
 And one another clapper-clawing : 80
 Not that they really cuff or fence,
 But in a sp'ritual Mystic sense ;
 Which to mistake, and make 'em squabble
 In literal fray's abominable :
 'Tis Heathenish, in frequent use 85
 With Pagans, and Apostate Jews,
 To offer sacrifice of Bridewells,
 Like modern Indians to their Idols :
 And mungril Christians of our times,
 That expiate less with greater Crimes, 90
 And call the foul Abomination
 Contrition, and Mōrtification.
 Is't not enough we're bruis'd and kicked,
 With sinful members of the wicked ;
 Our vessels, that are *sanctify'd*, 95
 Prophan'd and *curry'd* back and side ;

ψ. 77, 78—*The Inward Man,—And Outward, like a Clan and Clan.*] Alluding to the outrages committed upon each other by the clans in Scotland. See Camden's *Britannia*, vol. ii. p. 1246. edition 1722. *Clan and Highlands*, Abridgement of Scotch Acts of Parliament, at the end of Sir Thomas Murray's *Laws of Scotland*, edit. 1681. p. 10, 20.

ψ. 91.—*Abomination.*] In the four first editions.

But we must claw ourselves with shameful
 And Heathen stripes, by their example ?
 Which (were there nothing to forbid it)
 Is impious, because they did it ; 100
 This therefore may be justly reckon'd
 A heinous sin. Now to the second ;
 That Saints may claim a Dispensation
 To swear and forswear on occasion,
 I doubt not but it will appear 105
 With pregnant light : the Point is clear.
 Oaths are but Words, and Words but Wind ;
 Too feeble implements to bind ;
 And hold with Deeds proportion, so
 As Shadows to a Substance do. 110
 Then when they strive for place, 'tis fit
 The weaker Vessel should submit.

Y. 97, 98, 99, 100. *But we must claw ourselves with shameful—And Heathen stripes, by their example ?—Which (were there nothing to forbid it)—Is impious, because they did it.* A sneer upon the Puritans and Precisians, who held the use of any thing unlawful that had been abused by the Papists, notwithstanding that abuse had been taken away.

Y. 103, 104. *That Saints may claim a Dispensation To swear and forswear, on occasion.]*

“ Pow’r of dispensing oaths the Papists claim ;
 “ Case * hath got leave of God to do the same:
 “ For do you hate all swearing so, that when
 “ You’ve sworn an oath, you break it straight agen ?
 “ A curse upon you ! which hurts more these nations,
 “ Cavaliers’ swearing, or your protestations ?
 “ Nay, though by you oaths are so much abhorr’d,
 “ Y’ allow G—d d—n me in the Puritan Lord †.”

Mr Cowley’s Puritan and Papist, p. 2.

Y. 107. *Oaths are but Words, and Words but Wind.]* The oaths of lovers are represented such by Tibullus, 1 Eleg. 4. 17, 18.

*Nec jurare time, veneris perjuria venti
 Irrita per terras, et freta summa ferunt.*

* A Presbyterian.

† Earl of Pembroke.

[Although your Church be opposite
 To ours, as Black-Friars are to White,
 In Rule and Order ; yet I grant 115
 You are a Reformado Saint ;
 And what the Saints do claim as due,
 You may pretend a title to :
 But Saints, whom Oaths and Vows oblige,
 Know little of their Privilege ; 120
 Further (I mean) than carrying on
 Some self-advantage of their own :
 For if the Dev'l, to serve his turn,
 Can tell Truth, why the Saints should scorn,
 When it serves theirs, to *swear* and *lie*, 125
 I think there's little reason why :
 Else h' has a greater pow'r than they,
 Which 'twere impiety to say.
 W' are not commanded to forbear
 Indefinitely, at all to *swear* ; 130
 But to *swear* idly, and in vain,
 Without self-interest or gain :
 For breaking of an Oath and Lying,
 Is but a kind of Self-denying,
 A Saint-like Virtue, and from hence 135
 Some have broke Oaths by Providence :

¶ 114. —as *Black-Friars are to White.*] Friars, (*Freres Fr. brethren.*) monks, or religious persons, of which there are four principal orders : 1st, Friar-minors, or Franciscans ; 2d, Grey-friars, or Augustins ; 3d, The Dominicans, or Black-friars ; 4th, The Carmelites, or White-friars.

¶ 136. *Some have broke Oaths by Providence.*] When it was first moved in the House of Commons to proceed capitally against the King, Cromwell stood up, and told them ; " That if any man moved this with design, he should think him the greatest traitor in the world ; but since Providence and Necessity had cast them upon it, he should pray to God to bless their counsels." (History of Independence, part ii. p. 54.) And when he kept the King close pri-

Some, to the *Glory of the Lord*,
Perjur'd themselves, and broke their word:

soner in Carisbrook castle, contrary to vows and protestations, he affirmed, The Spirit would not let him keep his word. And when, contrary to the public faith, they murdered him, they pretended they could not resist the motions of the Spirit. (History of Independency, part iii. p. 22.) These wretches were like the sanctimonious pirate, (see Shakespeare's Measure for Measure, act i. vol. I. p. 314.) who went out to sea with the Ten commandments in his pocket, but scraped out the eighth, *Thou shalt not steal*: or the wild Irish, (see Fowles's History of the wicked Plots and Conspiracies of the pretended Saints, b. iii. p. 181. Camden's Britannia, 1695, p. 1045.) who, "when they went a-
" stealing, prayed to God for good fortune; and if they got
" a good booty, used to return God thanks for assisting them
" in their villainy; which they looked upon as the gift of
" God." Ralpho seems to have been in this way of thinking, (see Hudibras at Court, Remains, 1727. p. 7.)

" I well remember, food and firing
" (Some years before I went a squiring,)
" Were both so dear, to save the life
" Of my ownself, my child, and wife,
" I was constrained to make bold
" With landlord's hedges, and his fold:
" God's goodness, more than my desert, I
" Did then, Sir, put into my heart
" To chuse this tree, this blessed tree,
" To be in need my sanctuary *."

John Taylor the Water-poet sneers such wicked wretches, in the following lines, (*Superbia Flagellum*, p. 35.)

" 'Tis all one if a thief, a bawd, a witch,
" Or a bribe-taker, should grow damned rich,
" And with their trash got with their hellish pranks,
" The hypocritic slaves will give God thanks:
" No, let the litter of such hell-hound whelps
" Give thanks to the devil—author of their helps:
" To give God thanks it is almost all one
" To make him partner of extortion.
" Thus, if men get their wealth by means that's evil,
" Let them not give God thanks, but thank the devil."

* *To hide his stolen goods.*

And this the constant Rule and Practice
Of all our late Apostles Acts is.

140

Was not the Cause at first begun
With Perjury, and carried on ?

Was there an Oath the Godly took,
But in due time and place they broke ?

Did we not bring our Oaths in first,
Before our Plate, to have them burst,

145

Y. 141, 142. *Was not the Cause at first begun—With Perjury, and carried on ?*] The Scots, in 1639, were a little troubled that Episcopacy was not absolutely abjured in their former oaths, which many thought binding to them. The Covenanters, thinking to take away that rub, that all men might with the more freeness embrace their covenant, declare publicly to the world, (Large Declaration, p. 347.) "That the swearer is neither obliged to the meaning of the prescriber of the oath, nor his own meaning, but as the authority shall afterwards interpret it." (Fowlis's History of wicked Plots, &c. p. 240. 2d edit.) "Since many men" (says the writer of A Letter without Superscription, intercepted in the Way to London, printed 1643, p. 7. by way of sneer), "are troubled at the oaths of allegiance and supremacy, which they took so long since, when they had no hope the truth would have been manifested thus clearly to them; and upon which our enemies seem to have such advantage upon their conscience; whether it be not fit, first by the resolution of some godly ministers to absolve them, as has been profitably done in the business of Brainceford, by those two lamps of our religion, the Rev. Downing and Marshall."

Y. 143, 144. *Was there an Oath the Godly took,—But in due time and place they broke ?*] A sneer upon many of the sanctified members of the Assembly of Divines; who had taken two several oaths to maintain that church-government which the covenant obliged them to extirpate; namely, when they took their degrees in the university, and when they entered into holy orders; and some of them a third time, when they became members of cathedral churches. And it is Dr Heylin's remark, (History of the Presbyterians, b. iii. p. 451.) "That it was no wonder the Presbyterians should impose new oaths, when they had broke all the old."

And cast in fitter Models, for
 The present use of Church and War?
 Did not our Worthies of the House,
 Before they broke the Peace, break Vows? 150
 For having freed us, first from both
 Th' Allegiance, and Supremacy Oath;
 Did they not next compel the Nation
 To take, and break the Protestation?
 To swear, and after to recant. 155
 The Solemn League and Covenant?
 To take th' Engagement, and disclaim it,
 Enforc'd by those who first did frame it?

"I took so many oaths before,
 "That now, without remorse,
 "I take all oaths the state can make,
 "As merely things of course."

Mr Butler's Tale of the Cobler and Vicar of Bray,
 Remains, p. 143.

These gentlemen would not have boggled at the contradictory oaths of fidelity the Governor of Menin takes to the Archduchess, the Emperor, and States-General. See Memoirs of Baron Pollnitz, vol. II. p. 314.

Y. 155, 156. *To swear, and after to recant—The Solemn League and Covenant?*] Sir R. L'Estrange (Moral to Fable 50th, part ii.) mentions a trimming clergyman in the days of the Solemn League and Covenant, who said the oath went against his conscience, but yet if he did not swear, some varlet or other would swear, and get into his living. I have heard of another, who declared to all his friends, That he would not conform upon the Bartholomew Act, 1662, and yet did comply; and when taxed with his declaration, brought himself off with this salvo; "I did indeed declare that I would not comply, but afterwards heard that such a-one, who was my enemy, swore he would have my living; upon this, (God forgive me!) I swore he should not; and to save my oath, I thought I was in conscience bound to conform."

Y. 157. *To take th' Engagement.*] By the Engagement every man was to swear, To be true and faithful to the government established, without a King or House of Peers.

Did they not swear at first to fight
 For the King's safety and his Right? 165
 And after march'd to find him out,
 And charg'd him home with Horse and Foot:
 But yet still had the confidence
 To swear it was in his Defence?
 Did they not swear to live and die 169
 With Essex, and straight laid him by?
 If that were all, for some have sworn
 As false as they, if th' did no more.

(See Walker's History of Independency, part iii. p. 12. Lord Clarendon's Hist. of the Rebellion, vol. iii. p. 204. Echard's History of England, vol. ii. p. 653.) Jack Freeman's way of taking it, was by making it into a suppository, having served the covenant so before; (Sir John Birkenhead's Paul's Churchyard, cent. iii. p. 18.) which was as good a way as Teague's taking the Covenant, by knocking down the hawker who cried it about the streets, and taking one for his master, and another for himself. See Committee: or, Faithful Irishman, act ii. sc. 2.

Y. 165, 166. *Did they not swear to live and die—With Essex, and straight laid him by?*] "July the 12th, the pretended Two Houses voted, That the Earl of Essex should be general of their army, and that they would live and die with him." (Memorable Occurrences, 1642.) "March the 24th, 1645, the Lower Members at Westminster vote the clause for the preservation of his Majesty's person to be left out in Sir Thomas Fairfax's commission. Thus do the rebels, 1st, Swear to live and die with their own General Essex, yet, upon second thoughts, they disoblige themselves from that oath, and cashier him of his command. 2dly, Covenant to preserve his Majesty's person and authority, and yet afterwards authorise Sir Thomas Fairfax to kill him if he can." Memorable Occurrences in 1645. History of Independency, part ii. p. 201.

"Now harden'd in revolt, you next proceed

"By pacts to strengthen each rebellious deed:

"New oaths, and vows, and covenants advance,

"All contradicting your allegiance:

"Whose sacred knot you plainly did untie,

"When you with Essex swore to live and die."

Elegy on King Charles.

Did they not swear to maintain Law,
 In which that *swearing* made a Flaw ? 170
 For Protestant Religion vow,
 That did that Vowing disallow ?
 For Privilege of Parliament,
 In which that *swearing* made a Rent ?
 And since, of all the *three* not one 175
 Is left in being, 'tis well known.
 Did they not *swear* in exprefs words,
 To prop, and back the House of Lords ?
 And after turn'd out the whole Houseful
 Of Peers, as dang'rous and unuseful ? 180
 So Cromwell with deep Oaths and Vows
 Swore all the Commons out o' th' House ;

ψ. 167, 168. *If that were all, for some have swore—As false as they, if th' did no more.*] No more than lay him by. “Of whom it was loudly said by many of his friends, “that he was poisoned.” See Lord Clarendon’s History of the Rebellion, vol. iii. p. 33.

ψ. 173. *For Privilege of Parliament.*] See the privilege of the House of Commons truly stated, Lord Clarendon’s History of the Rebellion, vol. I. p. 310, 311, 312. Bishop Bramhall’s Works, page 571. Fowlis’s History of Wicked Plots, &c. b. I. ch. vi. p. 38. Pryn’s Parliamentary Writs, *passim*.

ψ. 179. *And after turn'd out the whole Houseful.*] This they literally did, after they had cut off the King’s head ; though some few of the Lords condescended to sit with the Rump, namely, the Earls of Pembroke and Salisbury, and Lord Howard of Escrigg. Mr Whitelocke observes, (Memorials, 2d edit. p. 396.) “That the Earl of Pembroke was “returned Knight of the shire for Berks, *prima impres-* “*tionis.*” And, p. 439, “That his son sat in the House af- “ter his death.” “And, for an honour, (says he, p. 426.) “to the Earls of Pembroke and of Salisbury, and Lord “Howard of Escrigg, members of the House of Commons, “it was ordered that they might sit in all committees, of “which they were before the House was dissolved.”

ψ. 181, 182, 183, 184. *So Cromwell with deep Oaths and Vows—Swore all the Commons out o' th' House ;—Vow'd*

Vow'd that the Red-Coats would disband,
 Aye, marry wou'd they, at their command;
 And troll'd them on, and *swore*, and *swore*, 185
 Till th' Army turn'd them out of Door:
 This tells us plainly what they thought,
 That Oaths and Swearing go for nought,

that the Red-Coats would disband,—Aye, marry wou'd they, at their command.] (*I marry*—in the four first editions.) The truth of this is confirmed by Mr Walker, (*History of Independency*, part i. p. 31.) who mentions “Cromwell’s protestation in the House, with his hand upon his breast, in the presence of Almighty God, before whom he stood, that he knew the army would disband, and lay down their arms at their door, whensoever they should command them.” See likewise a tract entitled, *The Army brought to the Bar*, 1647. p. 8. Public Library Camb. xix. 9, 3. Preface to a tract entitled, *Works of Darknes brought to Light*, 1647. p. 4. Pub. Lib. Camb. xix. 9, 3. and a tract entitled, *Hampton-court Conspiracy*, 1647. p. 4. Pub. Lib. Camb. xix. 9, 3. And the author of *Works of Darknes brought to Light*, p. 5. makes the following remark: “This I fear will be a prevailing temptation upon you to make you unwilling to disband; knowing that you must then return to your obscure dwellings and callings, to be tinkers, tapsters, tailors, tankard-bearers, porters, cobblers, bakers, and other such mean trades, upon which you could not subsist before these wars.”

ψ. 185, 186. *And troll'd them on, and swore and swore,—Till th' Army turn'd them out of Door.]* Alluding to the seclusion of the greatest part of the members in 1648, to make way for the King’s trial. (Lord Clarendon’s *History of the Rebellion*, vol. iii. p. 183, 184. Echard’s *History of England*, vol. ii. p. 621. Walker’s *History of Independency*, part 2.) Cromwell afterwards (April 10. 1653.) turned out the Rump: see the manner of doing it, Echard’s *History of England*, vol. ii. p. 745. There was a ballad made upon this dissolution of the Rump, entitled, *Twelve Parliament Men for a Penny*. Heath’s *Chronicle*, p. 339.

ψ. 188. *That Oaths and Swearing go for nought.]* Of this opinion was the woman mentioned by Sir Roger L’Estrange, (*Moral to Fable lxi. part ii.*), who observed, “That in such a place, they were only sworn not to dress any flesh in

And that by them th' were only meant
To serve for an Expedient.

190

What was the Public Faith found out for,
But to flur men of wha, they fought for ?

The Public Faith, which ev'ry one
Is bound t' observe, yet kept by none ;

And if that go for nothing, why
Should Private Faith have such a tye ?

195

Oaths were not purpos'd, more than Law,
To keep the Good and Just in awe,

But to confine the Bad and Sinful,
Like moral Cattle in a Pinfold.

200

A Saint 's of th' heav'nly realm a Peer :

And as no Peer is bound to swear,

But on the Gospel of his Honour,

Of which he may dispose as Owner ;

" Lent, and may do what they please ; but for us (says she)
" that are bound, it would be our undoing."

ψ. 193, 194. *The Public Faith, which ev'ry one—Is bound
t'observe, yet kept by none.*] Sir John Birkenhead banters
them upon this head, (Paul's Churchyard, cent. iii. p. 20.),
" Resolved upon the question, that the Public Faith be bu-
" ried in everlasting forgetfulness, and that John Goodwin,
" the highpriest, be ordained to preach its funeral sermon
" from Tothill-Fields to White-Chappel."

ψ. 197, 198. *Oaths were not purpos'd, more than Law,—
To keep the Good and Just in awe.*] Of this opinion were
the Presbyterians, if we may give credit to Col. Overton's
observation, who was an Independent. " He can invent
(says he, Preface to Arraignment of Persecution,) oaths and
" covenants for the kingdom, and dispense with them as
" he pleaseth ; swear and forswear as the wind turneth,
" like a good Presbyter." For this Becanus, the Jesuit,
(lib. xv. *Man. Controv. cap. XIV.* No. iv, vi. pag. 700.
edit. 1638.) reproaches the Calvinists, whether justly or un-
justly, I cannot say, *Calvinista nullam servant fidem ;
illorum axioma est, jura, perjura.* See a remarkable wicked
way of evading [an oath, *Dubravii Qlomuensis Episcopi,
Hist. Boiemic. lib. vii. p. 57.*

It follows, though the thing be Forgery, 205
 And false, t' affirm it is no Perjury,
 But a mere Ceremony, and a breach
 Of nothing but a form of speech;
 And goes for no more when 'tis took,
 Than mere *saluting* of the Book. 210

¶ 210. *Than mere saluting of the Book.*] Many of the
 faints of those times were of the mind of that man, "That
 " made a conscience both of an oath, and a law-suit, yet
 " had the wit to make a greater conscience of losing an
 " estate for want of suing and swearing to defend it: so
 " that, upon consulting the chapter of dispensations, he
 " compounded the matter with certain *salvos* and *reserves*.
 " Thou talks, says he, (to a friend of his), of suing and
 " swearing: why, for the one, it is my attorney sueth: and
 " then for the other, what signifies the kissing of a book
 " with a calves-skin cover, and a pasteboard stiffening be-
 " twixt a man's lips and the text?" (L'Etrange's Fables,
 part ii. fable 227.) Masséus (*Hist. Indic. lib. vii. p. 305.*)
 gives the following remarkable account of Antonius Correa
 a Portuguese, in swearing a league with the King of Pegu's
 agent; and as the Fanatics in those times imitated him in
 his crime, I wish they had imitated him in his repentance.
 " *Diffimiles animorum habitus Antonius Correa, comitesque*
 " *in eam ceremoniam attulerant; quippe qui vano errore*
 " *ducti Christianam fidem Ethnicis jurejurando obligari fas*
 " *esse vix ducerent: itaque accitu linteatus antistes, qui*
 " *nauticis praeerat sacris, divini humanique juris hand*
 " *multo quam caeteri Lusitani peritior, in medium prodit:*
 " *sacrae Paginae Christiano ritu, erant ab Antonio cum so-*
 " *lenni imprecatione tangendae, atqui sacerdos pro Evan-*
 " *geliis, Bibliisve, librum ex composito protulit, eleganter*
 " *et artificiose compactum: in quo varii generis lusus, et*
 " *cantica Lusitanico sermone scripta continebantur: non-*
 " *nullis tamen immixtis, ut sit, sententius moralibus, atque*
 " *diverbiis: huic ergo libro, dum Antonius fallacem ad-*
 " *movet manum, divinitus factum est ut in ea verba ex*
 " *Ecclesiaste incideret: Vanitas vanitatum, et omnia va-*
 " *nitatis: quod ille praeter omnem expectationem animad-*
 " *vertit; subita percussus religione, cohorrui, ac praeclare*
 " *sensit, quam integram et inviolatam faederum fidem, vel*
 " *cum ipsis Barbaris, Ethnicisque caeleste jubet numen;*

Suppose the Scriptures are of force,
 They're but Commissions of course,
 And Saints have freedom to digress,
 And vary from 'em as they please :
 Or misinterpret them, by *private* . 215
 Instructions, to all Aims they drive at.
 Then why should we ourselves abridge
 And *curtail* our own Privilege ?
 Quakers (that, like to Lanthorns, bear
 Their light within 'em) will not *swear*; 220

" ergo apud se perinde justum atque legitimum iurjurandura
 " Antonius habuit, ac si pro vulgari eo libro, sacrosancta
 " utriusque testamenti volumina contigisset."

ψ. 211. *Suppose the Scriptures are of force,*] Mr Walker
 (in his History of Independency, part ii. pag. 22.) observes,
 " That they professed their consciences to be the rule and
 " symbol both of their faith and doctrine. By this Lesbian
 " rule they interpret, and to this they conform the Scrip-
 " tures; not their consciences to the Scriptures; setting the
 " sun-dial by the clock, not the clock by the sun-dial."

ψ. 212. *They're but Commissions of course.*] A satire on
 the liberty the parliament-officers took of varying from their
 commissions, on pretence of private instructions. (Mr W.)
 Or upon the remarkable method of granting commissions
 in those times: for notwithstanding at the trial of Colonel
 Morris, who pleaded that he acted by virtue of a commission
 from the Prince of Wales, they declared the Prince had no
 power to grant commissions; yet when a party of horse were
 ordered to be raised and listed under Skippon, to suppress
 the Earl of Holland and his forces, then in arms against
 them; by virtue of this order Skippon granted commissions
 to diverse schismatical apprentices, to raise men under-
 hand; and authorised the said apprentices to grant commis-
 sions to other apprentices under them, for the like purpose.
 Walker's Hist. of Independency, part i. p. 117.

ψ. 219, 220. *Quakers (that, like to Lanthorns, bear-
 Their light within 'em) will not swear;*] " I have been
 " credibly informed, (says the author of Foxes and Fire-
 " brands, part i. p. 7.), that a Saint Omer's Jesuit declared,
 " That they were twenty years hammering out the sect of the
 " Quakers; and whosoever considers the positions of those

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Their Gospel is an Accidence,
 By which they construe Conscience,
 And hold no Sin so deeply red,
 As that of breaking Priscian's head ;
 (The Head and Founder of their Order, 225
 That stirring Hats held worse than murder.)

" people, will easily be induced to believe them forged
 " upon a Popish anvil." Peter de Quir, in his letter to the
 Spectator, (No. 396.), puts it as a query, " Whether a ge-
 " neral intermarriage, enjoined by parliament, between
 " the sisterhood of the Olive Beauties, and the fraternity of
 " the people called Quakers, would not be a very service-
 " able expedient, and abate that overflow of light which
 " shines within them so powerfully, that it dazzles their
 " eyes, and dances them into a thousand vagaries of error
 " and enthusiasm.

" Among the timorous kind, the quaking hare
 " Profess'd neutrality, but would not swear."

Mr Dryden's Hind and Panther.

Y. 221, 222. *Their Gospel is an Accidence,—By which
 they construe Conscience,*] They interpret Scripture altoge-
 ther literally. Mr W.

Y. 223, 224. *And hold no Sin so deeply red,—As that of
 breaking Priscian's head.*] Alluding to their using the word
thou, for *you*. (See the remarkable Letter of Aminadab, a
 Quaker, to Isaac Bickerstaff, Esq; Tatler, No. 190.) Priscian
 was a famous grammarian of Caesarea, or Rome, and was in
 esteem at Constantinople in the year 527; he wrote his
 grammar in the year 528. *Chronic. Saxon.* pag. 18. See
 more, Collier's Dictionary.

Y. 225, 226. *The Head and Founder of their Order,—That
 stirring Hats held worse than murder.*] George Fox was
 the founder of this order; who tells us, (Journal, p. 24.),
 " That when the Lord sent him into the world, he forbade
 " him to put off his hat to any, high or low; and that he
 " was required to *thee* and *thou* all men and women, with-
 " out any respect to rich or poor, great or small; and, as
 " he travelled up and down, he was not to bid people good
 " morrow, and good evening; neither might he bow or
 " scrape with his leg to any one." (See Thurloe's State
 Papers, vol. v. p. 422.) So obstinate in this respect were
 George Fox and his followers, that 'tis questionable whether

These thinking th' are oblig'd to Troth
 In swearing, will not take an Oath :
 Like mules, who if th' have not their will
 To keep their own pace, stand stock-still; 230

the Spanish discipline of the whip, used upon Ignatius Loyala, for refusing the civility of the hat, would have worked upon them. (See *The Enthusiasm of the Church of Rome, &c.* 1688. by Mr H. Wharton, p. 94.) Mr Lesley thus observes upon their behaviour; (*Snake in the Grass*, p. 119.) "What an uncouth and preposterous piece of humility it is, to deny the title or civility of master, or of the hat; whilst, at the same time, they worship one another with divine honours, and bestow upon themselves titles far above what any angels but Lucifer durst pretend to, to be even equal with God, of the same substance, and of the same soul with him; and grudge not to apply all the attributes of God to the light within them." The Quakers for some time kept up pretty strictly to George Fox's rule of the hat. And we learn that William Penn, once waiting on King Charles II. kept on his hat; the King perceiving it, as a gentle rebuke for his ill manners, put off his own; upon which Penn said to him, "Friend Charles, why dost thou not keep on thy hat?" The King answered, "Friend Penn, 'tis the custom of this place, that never above one person shall be covered at a time." (Preface to the *True Picture of Quakerism, &c.* 1736. pag. 7.) The like story is told of a Quaker and King James, (*Sewell's History of the Quakers*, p. 609. *Impartial Examination of Mr Neale's* 4th volume of the *History of the Puritans*, p. 101, 102.) Optatus makes mention of a sect among the Donatists, much resembling our Quakers in these respects. *Hist. Donatistar. lib. iv. p. 78. edit. Albaspinæ.*

Y. 229, 230. *Like mules, who if th' have not their will — To keep their own pace; stand stock-still.*] Bishop Parker (*History of his own Time*, edition 1730. pag. 59.) gives the following remarkable instance, in proof of this assertion; "They scarce (says he) accounted any act so religious, as to resist human authority; therefore they met the oftner, because they were forbid, (*viz.* by the 35th of Queen Elizabeth against the assemblies of Fanatics), nor could they by any force be drawn away from one another, till a merry fellow hit upon this stratagem: he proclaimed, in

But they are weak, and little know
 What free-born Consciences may do.
 'Tis the Temptation of the Devil,
 That makes all human actions evil :
 For Saints may do the same things by 235
 The Spirit, in sincerity,
 Which other men are tempted to,
 And at the devil's instance do ;
 And yet the actions be contrary,
 Just as the Saints and Wicked vary. 240
 For as on land there is no Beast,
 But in some Fish at sea's exprest ;
 So in the Wicked there's no Vice,
 Of which the Saints have not a spice ;
 And yet that thing that's pious in 245
 The one, in th' other is a Sin.

" the King's name, that it should not be lawful for any
 " one to depart without his leave: and he had scarce done
 " this, when they all went away, that it might not be said
 " they obeyed any man."

Y. 241, 242. *For as on land there is no Beast,—But in
 some Fish at sea's exprest.*] Sir Thomas Browne reckons
 this among the Vulgar Errors, (book iii. ch. 24.), " That
 " all animals of the land are in their kind in the sea, al-
 " though received as a principle, is a tenet very question-
 " able, and will admit of restraint; for some in the sea
 " are not to be matched by any enquiry at land, and hold
 " those shapes which terrestrious forms approach not; as
 " may be observed in the moon-fish, or orthoragoriscus, the
 " several sorts of raia, torpedos, oysters; and some are in
 " the land which were never maintained to be in the sea,
 " as panthers, hiaenas, camels, sheep, moles, and others,
 " which carry no name in ichthyology, nor are to be found
 " in the exact descriptions of Rondeletius, Gefner, or Al-
 " drovandus." See more, *id. ib.*

Y. 245, 246. *And yet that thing that's pious in—The
 one, in th' other is a Sin.*] " It is an unusual doctrine of
 " this sect, (says Dr Bruno Ryves, *Mercurius Rusticus*,
 " No. iii. p. 35.), that God sees no sin in his children; for

Is't not Ridiculous, and Nonsense,
A Saint should be a slave to Conscience ?
That ought to be above such fancies,
As far as above Ordinances ?

250

" that name they will ingross to themselves, though no
" men less deserve it. It was a wise saying of a great pa-
" triarch of theirs, that the children of God were Hete-
" roclites, because God did often save them contrary to his
" own rule." (See No. xviii. p. 199.) Of this opinion Mr
Pryn seems to have been. " Let any true saint of God (says
" he, Perpetuity of a Regenerate Man's Estate, p. 431.) be
" taken away in the very act of sin, before 'tis possible for
" him to repent; I make no doubt or scruple of it, but he
" shall as surely be saved, as if he had lived to have re-
" pented of it—I say, that whenever God doth take away
" any of the saints, in the very act of sin, he doth, in that
" very instant, give them such a particular and actual re-
" pentance, as shall save their souls; for he hath predesti-
" nated them to everlasting life; therefore, having prede-
" stinated them to the end, he doth predestinate to the
" means to obtain it." (*id. ib.* pag. 433.) " The child of
" God (says Mr J. Brierly, Fifty Propositions taken from
" his own Mouth, prop. 19.), in the power of grace, doth
" perform every duty so well, that to ask pardon for failing
" either in matter or manner, is a sin. It is unlawful to
" pray for forgiveness of sins after conversion; and if he
" does at any time fall, he can by the power of grace carry
" his sin to the Lord, and say, Here I had it, and here I
" leave it." See more, History of Independency, part iii.
page 23.

Y. 250. *As far as above Ordinances?*] The pretended
saints of those times, did many of them fancy themselves so
much in the favour of God, as has been just observed, that
do what they would, they could not fail of salvation; and
that others who were not so regenerate or sanctified as
themselves, stood in need of outward means and ordinances
to make their calling and election sure: such as prayers,
hearing the word of God, receiving the sacrament, &c.
but they were above all these low, mean things, and needed
none of them. Of this opinion was Sir Henry Vane, of
whom Lord Clarendon observes, (History of the Rebellion,
vol. III. book xvi. p. 544.), that he was a man *above ordi-*

She's of the Wicked, as I guess,
 B' her Looks, her Language, and her Dress :
 And though, like Constables, we search
 For false wares, one another's Church ;
 Yet all of us hold this for true,
No Faith is to the Wicked due ;

255

ances, unlimited, and unrestrained by any rules or bounds prescribed to other men, by reason of his perfection. The Seekers, a sect in those times, renounced all ordinances, (see Thurloe's State Papers, vol. v. p. 188.), and so did the sect of the Muggletonians, who sprung up in the year 1657, and took their denomination from Lodowick Muggleton, a journeyman tailor, who set up for a prophet.

¶. 251, 252. *She's of the Wicked, as I guess,—B' her Looks, her Language, and her Dress.*] From hence it may be collected that the widow was a Loyalist: for upon this supposition the Squire argues, that the Knight may well evade the oath he had made to her. The judgment of our deep-sighted Squire is not disputed; and he seems to judge much like his namesake Raph, (Knight of the burning Pestle, act iv. scene 1.), when the Lady courts him in the following words:

“ For there have been great wars 'twixt us and you ;

“ But truly, Raph, it was not long of me—

“ Tell me then, Raph, cou'd you contented be,

“ To wear a lady's favour in your shield?

Raph. “ I am a Knight of a religious order,

“ And will not wear a favour of a lady's

“ That trusts in Antichrist, and vain traditions.

“ Besides, there is a lady of my own

“ In merry England, for whose virtuous sake

“ I took these arms, and Susan is her name ;

“ A cobbler's maid in Milkstreet, whom I vow

“ Ne'er to forsake, whilst Life and Pestle last.”

¶. 255, 256. *Yet all of us hold this for true,—No faith is to the Wicked due.*] This was an old Popish doctrine: *Nulla fides servanda hæreticis*; (*Vide Wolfii Lection. Memorab. ann. 1580. par. poster. p. 923. Pauli Jovii Historiar. lib. xiii. p. 224.*) which was remarkably put in practice by the Papists, in the case of John Huss: who, notwithstanding he had a safe conduct to the council of Constance from the Emperor Sigismund, yet was condemned by the council, and

For Truth is *precious* and *divine*,
Too rich a Pearl for Carnal Swine.

Quoth Hudibras, All this is true,

Yet 'tis not fit that all men knew

260

Those Mysteries and Revelations ;

And therefore Topical evasions,

Of subtle Turn, and Shifts of sence,

Serve best with th' Wicked for pretence ;

Such as the learned Jesuits use,

261

And Presbyterians, for excuse

Against the Protestants when th' happen

To find their Churches taken napping :

burnt. (Baker's History of the Inquisition, ch. vi. p. 34, &c.) This was defended by Simanca, *Catholic. Institut. tit. 46. f. 52, 53, 54.* Baker, *ib.* p. 123. This was likewise the doctrine of the saints of those times. By an order, June 2. 1646, the Commons resolved, " That all persons that shall come and reside in the parliament's quarters, shall take the National League and Covenant, and the Negative Oath, notwithstanding any articles that have been, or shall be made by the soldiery." And so they did not only break the articles formerly made upon the surrender of Exeter, and other places, but by virtue of this order, which could not be known by the persons concerned, they evaded those made after, upon the surrender of Oxford, which were confirmed by themselves; of which a principal article was, " That no man shall be compelled to take an oath during the time that he was allowed to stay in London, or at his own house, or where he pleased, which was for six months after the surrender." " Good faith" (says Sir Roger L'Estrange, *Moral to Fable* 133^d, 2d part), " is the same thing indifferently either to friend or foe; and treachery is never the less treachery, because it is to an enemy."

Y. 260, 261. *Yet 'tis not fit that all men knew—Those Mysteries and Revelations, &c.*] These saints might be cautious in concealing their mysteries, for the same reasons that the Heathens concealed theirs. *Hujus silentii ea causa erat, quod hæc vel turpia, vel crudelia essent; qualia Eleusinia, Pessinuntia, &c. Pignorii Mensa Isaica exposuit. fol. 4. edit. Francofurti, 1608.*

As thus : A breach of Oath is Duple,
 And either way admits a Scruple, 270
 And may be *ex parte* of the Maker,
 More criminal than th' injur'd Taker ;
 For he that strains too far a Vow,
 Will break it, like an o'erbent Bow :
 And he that made and forc'd it, broke it, 275
 Not he that for convenience took it :
 A broken oath is, *quatenus* Oath,
 As found ' all purposes of Troth,
 As broken Laws are ne'er the worse,
 Nay, till th' are broken, have no force. 280
 What' Justice to a man, or Laws,
 That never comes within their claws ?
 They have no pow'r, but to admonish,
 Cannot controul, coerce or punish,
 Until they're broken, and then touch 285
 Those only that do make 'em such.
 Beside, no Engagement is allow'd
 By men in Prison made, for good ;
 For when they're set at Liberty,
 They're from th' Engagement too set free. 290
 The Rabbins write, when any Jew
 Did make to God, or Man, a Vow,
 Which afterward he found untoward,
 And stubborn to be kept, or too hard ;
 Any three other Jews o' th' Nation 295
 Might free him from the Obligation :

Y. 275, 276. *And he that made and forc'd it, broke it,—Not he that for convenience took it.*] See this casuistry exposed by the learned Bishop Sanderfon, *Obligation of Promissory Oaths*, second Lect. p. 41, 53. see likewise Tatler, No. 122.

Y. 291, 292, 293, 294, 295, 296. *The Rabbins write, when any Jew—Did make to God, or Man, a Vow,—Which afterward he found untoward,—And stubborn to be kept, or*

And have not two Saints pow'r to use
 A greater Privilege than three Jews ?
 The Court of Conscience, which in Man
 Should be Supreme and Sovereign, 300
 Is't fit should be Subordinate
 To ev'ry petty Court i' th' state,
 And have less power than the lesser,
 To deal with Perjury at pleasure ?
 Have its proceedings disallow'd, or 305
 Allow'd, at fancy of Pye-powder ?
 Tell all it does, or does not know,
 For swearing *ex officio* ?

too hard;—Any three other Jews o' th' Nation—Might free him from the Obligation.] In the third part of Maimonides, (*Jad. Chaz. lib. vi. viz. lib. De Separatione*), there is a treatise of oaths, in which he writes to this purpose: "He who swears a rash or trifling oath, if he repents, and perceives his grief will be very great should he keep his oath, and changes his former opinion, or any thing should happen which he did not think of when he swore, which will occasion his repentance of it;—behold, let him consult one wise man, or three of the vulgar, and they shall free him from his oath." But Maimonides observes upon it, "That indeed in the written law there is no foundation for this; but we have learned (says he) only by tradition from Moses our master." (Mr Professor Chapelow.) Mr Selden makes the like observation (*Table-talk*, p. 112.) concerning the promissory oath or vow. See the loose notions of their casuistical Rabbins concerning vows, *Lightfoot's Works*, vol. II. p. 703. *Parker's Case of the Church of England*, 1681. p. 48.

ψ. 306. —*of Pye-powder.*] Corrupted from the French *pie poudre*. See an account of the Pye-powder court. *Skene De Verborum Significatione*, Greenwood revised by Wilkinson, 1703. p. 473. *Wood's Institute of the Laws of England*, p. 497. *Manley's Interpreter*, and other law dictionaries.

ψ. 308. *For swearing ex officio.*] See an account of the Oath *ex Officio*, Mr Neal's *History of the Puritans*, vol. I. p. 444, 445, &c. and a defence of it by Dr R. Cofin, LL. D. *Apology for sundry Proceedings by Jurisdiction ecclesiastical*.

Be forc'd to impeach a broken hedge, 310
 And Pigs unring'd at *Vis. Franc. Pledge* ?
 Discover Thieves, and Bawds, Recusants,
 Priests, Witches, Eves-droppers, and Nuisance ;
 Tell who did play at games unlawful,
 And who fill'd Pots of Ale but half-full ;
 And have no pow'r at all, nor shift, 315
 To help itself at a dead list ?
 Why should not Conscience have Vacation,
 As well as other courts o' th' nation ;
 Hav equal power to adjourn,
 Appoint Appearance and Return ; 320

cal, &c. 1593, part iii. ch. 9. 10. Answer to the millenary Petition by the Vice-chancellor, Doctors, &c. of the University of Oxford, 1603, p. 25. King James's Defence of it, Hampton-court Conference, by Bishop Barlow, p. 94, 95. Strype's Life of Archbishop Whitgift, book iv. ch. 2. and warranted by Calvin's practice, in the case of a dancing at Geneva, *Calvini Epist.* 71. *Farello*, Bancroft's Survey of the pretended Holy Discipline, p. 312. See the opinions of the two Lord Chief Justices, and Attorney-General Popham, in Cartwright's case, when convened before them in the Bishop of London's lodgings, Heylin's History of the Presbyterians, b. ix. p. 305, 306. Collier's Ecclesiastical Hist. part ii. p. 626.

ψ. 310. — *at Vis. Franc. Pledge.*] *Frank pledge*, at common law, signifies a pledge, or surety for freemen. For the ancient custom of England, for the preservation of the public peace, was, that every free-born man at the age of fourteen years, (religious persons, knights, and their eldest sons excepted), should find surety for their truth towards the King and his subjects, or else to be kept in prison; whereupon a certain number of neighbours become customarily bound for one another, to see each man their pledge forth-coming at all times. This the Sheriffs were obliged to examine into, that every person, at the age of fourteen, was combined in one dozen or other: whereupon this branch of the Sheriff's office was called *Visus Franciplegii*. See Cowel, Manley, and Chambers's Cyclopaedia, and Jacob's Law Dictionary.

And make as nice distinction serve
 To split a case, as those that carve,
 Invoking cuckold's names, hit joints?
 Why should not tricks as slight, do points?
 Is not th' High-Court of Justice sworn 325
 To judge that law that serves their Turn?

Y. 325. *Is not th' High-Court of Justice sworn.*] This was a court never before heard of in England, erected by forty or fifty members of the House of Commons, who, with the assistance of the army, had secluded the House of Peers, and the rest of the members of their own House (namely, seven parts in eight) that would not go their lengths. It was first erected for the trial of the King: and their villainous behaviour upon that occasion is notably girded by Mr Butler, in his *Dunstable Downs, Remains*, p. 104.

" This is mere trifling, Sir, says Ralph,
 " And ne'er will bring your Worship off;
 " The Court is independent on
 " All forms and methods but its own;
 " And will not be directed by
 " The person they intend to try:
 " And I must tell you you're mistaken,
 " If you propose to save your bacon
 " By pleading to our jurisdiction,
 " Which will admit of no restriction.
 " Here's no appeal, nor no demurrer,
 " Nor after judgment writ of error:
 " If you persist to quirk and quibble,
 " And on our terms of law to nibble,
 " The Court's determined to proceed,
 " Whether you do, or do not plead."

See Walker's *History of Independency*, part iii. p. 33. Afterwards they set it up to try several lords and gentlemen for serving his Majesty; and as it was a new court unknown to our laws, so it had no regard to law in its trials. (See Lord Clarendon's *History of the Rebellion*, vol. III. p. 188.) See the form of the oath administered to them upon the trial of Sir Henry Slingsby, and Dr Hewet in 1658. *Mercur. Politic.* No. 414. p. 501. Dr South speaks of this court, upon its first erection for the King's trial, in the following manner: (30th of January, *Serm.* vol. V. p. 79.) " A new

Make their own jealousies high treason,
 And fix 'em whomsoe'er they please on?
 Cannot the Learned Counsel there
 Make laws in any shape appear?
 Mould 'em, as Witches do their clay,
 When they make Pictures to destroy?

" court was set up, and judges packed, who had nothing to
 " do with justice, but so far as they were fit to be objects of
 " it. Such an inferior crew, such a mechanic rabble were
 " they, having not so much as any arms to shew the world,
 " but what they wore and used in the rebellion, some of
 " which came to be the possessors in the King's houses, who
 " before had no certain dwelling but the King's high-
 " way." In this court, as Sir Roger L'Estrange observes,
 (part ii. Fable 212. entitled, Great Rogues hang up Little
 Rogues), " The Bench deserved the gallows better than the
 " prisoners; which is no more than a common case, where
 " iniquity takes upon itself both the name and administra-
 " tion of justice." See the form of the oath administered to
 them upon the trial of Sir Henry Slingsby and Dr Hewet.
 Mr Walker, (Hist. of Independency, part i. p. 105.) speak-
 ing of the Rump parliament, says, " Should they vote a
 " t-d to be a rose, or Oliver's nose a ruby, they expect we
 " should swear to it, and fight for it. This legislative den
 " of thieves create new courts of justice, neither founded
 " upon law nor prescription." And in part ii. p. 87, he
 calls this court *the new thing*. See part iii. p. 9. *ibid.* p.
 14, &c. p. 41, 42, 43, &c.

Y. 331. *Mould 'em, as Witches do their clay.*] Buchanan
 mentions this kind of witchcraft, (*Rer. Scot. lib. vi. c. 21.*)
Veneficarum ad Regem Dufum artificiam: ejus effigiem ce-
ream lento igne torrentem. Dr Dee (*Vide Appen. 7. Gla-*
stoniens. Chronic. 1720, p. 52.) speaks of such a practice
 upon Queen Elizabeth: " My careful and faithful endea-
 " your was with great speed required, to prevent the mis-
 " chief which divers of her Majesty's privy-council suspect-
 " ed to be intended against her Majesty's person, by means
 " of a certain image of wax, with a great pin stuck in the
 " breast of it, in Great Lincoln's-Inn-Fields, wherein I did
 " satisfy her Majesty's desire, and the Lords of the Honour-
 " able Privy Council in few hours, in godly and artful man-
 " ner." Of this kind was the incantation of Elinor Cob-

And vex 'em into any form
That fits their purpose to do harm ?
Rack 'em until they do confess,
Impeach of treason whom they please,

335

ham, to take off Henry VI. (Michael Drayton's Heroical Epistles, p. 55.) An account of an incantation by Amy Simson, and other nine witches in Scotland, to destroy King James VI. Sir James Melvil's Memoirs, p. 194.; and an attempt of this kind upon the life of Sir James Maxwell and others. Glanvil's Sadducismus Triumphatus, p. 291. 137, 138. (See more, Chaucer's 3d book of Fame, 1602. f. 267. Scot's Discovery of Witchcraft, b. xii. p. 257, &c.) To this kind of incantation Dr Heywood alludes, Hierarchy of Angels, b. iv. p. 447.

" The school of Paris doth that art thus tax,
" Those images of metal, or of wax,
" Or other matter wheresoever sought,
" Whether by certain constellations wrought,
" Or whether they are figures that infer
" Sculpture, or form of certain character;
" Or whether that effigies be baptiz'd,
" Or else by incantation exorciz'd:
" Or consecrate, (or rather execrate),
" Observing punctually to imitate
" Books of that nature: all we hold to be
" Errors in faith, and true astrology."

Y. 335. Rack 'em until they do confess.] Though it was declared by the twelve judges, in the case of Felton, who murdered the Duke of Buckingham, 4to *Caroli*, in the year 1628, "That he ought not by law to be tortured by the rack, for no such punishment was known or allowed by our law;" (Rushworth's Collections, vol. I. p. 638, 639. See Fortescue *De Laudibus Leg. Ang. cap.* 22. Wood's Institutes of the Imperial, or civil Law, edit. 1704. p. 252.); yet the rack was made use of in Ireland, by the favourers of that rebel Parliament, upon the King's friends, in many instances. The Lords Justices, in a letter to the Lord Lieutenant, tell him, That they should vary their method of proceeding, in putting some to the rack. (Mr Carte's Life of James, first Duke of Ormond, vol. i. p. 250.) "The Lords Justices wanting evidence, had recourse to the rack, a detestable expedient, forbidden by the laws of England." (Carte, *ibid.*

And most perfidiously condemn
Those that engag'd their Lives for them ?

p. 293.) Sir John Read, a sworn servant of his Majesty's, and a gentleman of the privy chamber, put to the torture: he had been lieutenant-colonel against the Scots. His crime was for undertaking to carry over the remonstrance from the gentlemen of the Pale to the King: he made no secret of it, and had Sir William Parsons' pass; but upon his going to Dublin to the Lords Justices he was imprisoned, and racked at their instance, who were under the influence and direction of the rebel Parliament in England. Mr Patrick Barnwell of Kilbrew in the county of Meath, who had not been in the least concerned with the Irish rebels, was racked at the instance of these gentlemen: the principal question put to him was this, Whether the King was privy to, or encouraged the rebellion? "It is hard to say (says Mr Carte, *ib.* p. 300.) whether his Majesty, or the old gentleman so tortured, was treated by the Lords Justices in the most "barbarous manner." The English rebels were guilty of the like practices. Mr Walker observes, (*History of Independency*, part iii. p. 28.) That they threatened to torture men, if they would not confess; and they put their menaces in execution. See instances in Sir John Lucas's grandfather, *Merc. Rustic.* No. i. p. 4.; Sir William Boteler's steward, by Colonel Sandys, (*ib.* No. 10.); and Sir Ralph Canterel's servant, to make him discover his master's jewels, money and plate, *ib.* No. xiv. p. 149.

Stanza 33.

*Mox ades ingredi conatus *,
Nonnunquam scenescentes
Stupescens audio ejulatus,
Horrenda sustinentis.*

Stan. 34.

*Quod dulce nuper domicilium
Ingenuis alendis,
Nunc merum est ergastulum
Innocuis torquendis.*

Rustic. Descrip. Visitat. Fanat. Oxon. 1647.

¶ 337, 338. And most perfidiously condemn—Those that engag'd their Lives for them ?] This they did in many in-

* *Magister Collier, postea Bedellus, qui tortus erat per Chiliarcham Kelley.*

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K

And yet do nothing in their own sense,
 But what they ought by Oath and Conscience : 340
 Can they not juggle, and with slight
 Conveyance, play with Wrong and Right ;
 And sell their blasts of Wind as dear
 As Lapland Witches bottled Air ?

stances : the most remarkable ones were those of Sir John Hotham and his son, 1644, who had before shut the gates of Hull against the King. See Lord Clarendon's History, &c. vol. ii. p. 470. Whitelock's Memor. p. 122. Echard, vol. ii. p. 509. Rapin, vol. ii. fol. p. 490.) and Sir Alexander Carew. See Memorable Occurrences in 1644. Echard's History of England, vol. ii. p. 227, 456, 508.

"What strange dilemmas doth rebellion make !

" 'Tis mortal to deny, or to partake :

" Some hang who would not aid your traiterous act ;

" Others engag'd, are hang'd if they retract.

" So witches, who their contracts have forsworn,

" By their own devils are in pieces torn."

Elegy upon King Charles I. p. 12. 1648.

ψ. 344. *As Lapland Witches bottled Air.*] The pretences of the Laplanders, in this respect, are thus described by Dr Heywood, Hierarchy of angels, b. viii. p. 506.

"The Finns and Laplands are acquainted well

"With such like spirits; and winds to merchants sell;

"Making their cov'nant, when and how they please

"They may with prosp'rous weather cross the seas.

"As thus: they in a handkerchief fast tie

"Three knots, and loose the first; and, bye and bye,

"You find a gentle gale blow from the shore;

"Open the second, it increaseth more,

"To fill the sails; when you the third untie,

"The intemperate gusts grow vehement and high."

Cleveland humorously describes it, Works, 1677. p. 61,

"The Laplanders, when they wou'd sell a wind

"Wafting to hell, bag up the phrase, and bind

"It to the bark, which at the voyage end

"Shifts poop, and breeds the cholic in the fiend."

See remarkable accounts, Scheffer's History of Lapland, 8vo. 1704, p. 151. and chap. xi. from p. 119. to p. 158. inclusive. Mr G. Sandys's Notes upon the Third Book of Ovid's Metamorphosis, p. 63. and upon the 7th book, p. 133.

Will not Fear, Favour, Bribe and Grudge, 345

The same case sev'ral ways adjudge?

As seamen, with the self-same Gale,

Will sev'ral different courses sail;

As when the Sea breaks o'er its bounds,

And overflows the level grounds,

350

Those Banks and Damms, that, like a Screen,

Did keep it out, now keep it in :

So when Tyrann'cal Usurpation

Invades the freedom of a Nation;

The Laws o' th' land, that were intended 355

To keep it out, are made defend it.

Does not in Chanc'ry ev'ry man swear

What makes best for him in his answer?

ψ. 345. — *Grudge.*] *Grutch* in the four first editions.

ψ. 351, 352. *Those Banks and Damms, that like a Screen, — Did keep it out, now keep it in.*] Remarkable is the old story of Godwin Sands. It has been reported, that those quick sands that ly near Deale, were once firm land, and the possession of Earl Godwin; and that the Bishop of Rochester employing the revenue assigned to maintain the banks against the encroaching of the sea upon the building and endowing Tenterden church, the sea overwhelmed it; whereupon grew the Kentish proverb, *That Tenterden steeple is the cause of Godwin sands.* Mr Sandys's Notes upon the 15th book of Ovid's *Metamorphosis*, p. 282. Dr Fuller's *Worthies*, p. 65.

ψ. 353. *So when Tyrann'cal.*] In the four first editions. Altered to *Tyrannick* in 1700, if not sooner.

ψ. 357, 358. *Does not in Chanc'ry ev'ry man swear— What makes best for him in his answer?*] Alluding probably to the Fable of the Gentleman and his Lawyer, (L'Estrange's *Fables*, part ii. fab. 61.) "A gentleman that had a suit in Chancery, was called upon by his council to put in his answer, for fear of incurring a contempt. "Well, (says the Cavalier), and why is not my answer put in then? How should I draw your answer, (saith the lawyer), without knowing what you can swear? Pox on your scruples! (says the client again), pray, do you the part

Is not the winding up Witnesses,
 And nicking, more than half the bus'ness? 360
 For Witnesses, like Watches, go
 Just as they're set, too fast or slow;
 And where in Conscience they're strait-lac'd,
 'Tis ten to one that side is cast.
 Do not your Juries give their Verdict 365
 As if they felt the Cause, not heard it?
 And as they please, *make Matter of Fact*
 Run all on one side as they're pack't?
 Nature has made man's breast no Windores,
 To publish what he does within dores; 370
 Nor what dark secrets there inhabit,
 Unless his own rash folly blab it.
 If Oaths can do a man no good
 In his own bus'ness, why they shou'd
 In other matters do him hurt, 375
 I think there's little reason for't.
 He that imposes an Oath, makes it,
 Not he that for convenience takes it:
 Then how can any man be said
 To break an Oath he never made? 380

" of a lawyer, and draw me a sufficient answer; and let me
 " alone to do the part of a gentleman, and swear it."

ψ. 369, 370. *Nature has made man's breast no Windores,
 —To publish what he does within dores.*] This was the ob-
 jection of Momus: *Id potissimum hominis opificio notavit,
 quod Artifex non in pectore fenestras, aut ostiola quædam
 addidisset, quo perspicui possit, quid in corde lateret. Cujus
 fabulæ mentionem facit Plato. Vide Stephani Thesaur.
 Ling. Latine, edit. 1735. tom. iii.*—From him every un-
 reasonable carper has since been called a *Momus*. See this
 fable moralized, Guard. No. 106. Altered to *Doors*, 1684.

ψ. 377, 378. *He that imposes an Oath, makes it;—Not
 he that for convenience takes it.*] The Knight is so fond
 of this false conceit, that he forgets he had asserted the same
 before. Mr B.

ψ. 379, 380. *Then how can any man be said—To break*

These Reasons may perhaps look odly
 To th' Wicked, though they evince the Godly ;
 But if they will not serve to clear
 My Honour, I am ne'er the near.
 Honour is like that glassy bubble, 385
 That finds Philosophers such trouble,
 Whose least part crack't, the whole does fly,
 And Wits are crack't to find out why.

Quoth Ralpho, Honour's but a word
 To swear by, only, in a Lord ; 390
 In other men 'tis but a huff
 To vapour with, instead of proof ;
 That, like a wen, looks big and swells,
 Is senseless, and just nothing else.

Let it (quoth he) be what it will, 395
 It has the world's opinion still.

But as men are not wise that run
 The slightest Hazard they may shun,
 There may a Medium be found out
 To clear to all the world the doubt ; 400
 And that is, if a man may do't,
 By Proxy whipt, or substitute.

Though nice and dark the point appear,
 (Quoth Ralph) it may hold up, and clear.
 That Sinners may supply the place 405
 Of suffering Saints, is a plain Case.
 Justice gives sentence many times,
 On one man for another's Crimes.

an Oath he never made ?] See this casuistry exposed by
 Bishop Sanderson, *Obligation of Promissory oaths*, p. 72.

Y. 385, 386. *Honour is like that glassy bubble,—That finds
 Philosophers such trouble, &c.]* See this explained, Bishop
 Sprat's *History of the Royal Society*, p. 255, 2d edit. Harris's
Lexic. Tech. under the words *Glass Drops*; and a fuller
 account in Dr Hooke's *Micographia*; *Observation the 7th.*
of Glass Drops, p. 33. to 44.

Y. 407, 408. *Justice gives sentence many times,—On one*

Our brethren of New England use
 Choice malefactors to excuse, 410
 And hang the guiltless in their stead,
 Of whom the Churches have less need :
 As lately 't happen'd : in a town
 There liv'd a Cobler, and but one,

man for another's Crimes.] Isaac Bickerstaff Esq; observes, (Tatler, No. 92.) "That pages are chastised for the admission of princes." See Bishop Burnet's account of Mr Murray of the bedchamber, who was whipping-boy to King Charles I. History of his own Times, vol. I. p. 244. The Spectator (No. 313.) gives a remarkable instance of the good nature of Mr Wake, father to the late Archbishop of Canterbury, who took upon himself the fault of a school-fellow, and was whipped for him at Westminster-school. Mr Wake was a Cavalier, and was engaged in Penruddock's affair; for which he was tried for his life at Exeter, by the very gentleman for whom he had been whipped. The Judge discovering him to be the humane person to whom he had formerly been so much obliged, made the best of his way to London; where employing his power and interest with the Protector, he saved his friend from the fate of his unhappy associates.

ψ. 411. *And hang the guiltless in their stead*] Οἱ δὲ μὴδὲν ἠδιδυκότες ἀντὶ τῶν ἡμαρτηκόντων ἔλκονται. *Libanii Sophista Declamat.* xi. *Ulyssis, to. i. op.* p. 210. This was as bad as the Abingdon law, exercised by Major General Browne; which was first to hang a man, and then to try him, (*Heracitus Ridens*, No. III. vol. i. p. 17.), or the Lidford law, mentioned by Mr Ray, (*Proverbs*, p. 305. 2d ed.)

"That hang and draw,

"Then hear the cause by Lidford law."

'Tis observed by Mr Walker, (*History of Independency*, part i. p. 55.), "That they had the most summary way of hanging one another that ever he saw." And elsewhere, (part iii. p. 32.), "If a person submit to the jurisdiction of their courts, and plead, his plea will have but the operation of a psalm of mercy, prolonging his life but for a short time; in the mean time Keble and his court play with him as a cat with a mouse, and then devour him; for no man is sent to this court to be tried, but to be condemned."

That out of Doctrine could cut Use,
And mend Men's Lives as well as Shoes.

415

This precious brother having slain,
In times of Peace, an Indian,
(Not out of malice, but mere zeal,
Because he was an Infidel)

420

The mighty Tottipottymoy
Sent to our Elders an Envoy;
Complaining sorely of the breach
Of League, held forth by brother Patch,
Against the Articles in force
Between both Churches, his and ours;
For which he crav'd the Saints to render

425

Into his hands, or hang th' Offender :
But they maturely having weigh'd
They had no more but him o' th' trade,

430

(A man that serv'd them in a double
Capacity, to Teach, and Cobble)

Resolv'd to spare him ; yet to do

The Indian Hoghgan Moghgan too

Impartial justice, in his stead, did

435

Hang an old weaver that was bed-rid.

¶ 419, 420. *Not out of malice, but mere zeal,—Because he was an Infidel.*] Upon this principle, probably, Archbishop Evans acted, who murdered his mother and brother, for kneeling at the sacrament, alledging that it was idolatry. See Dr Bailewick's Litany, p. 4. Burton's two Sermons, entitled God and the King, p. 16. History of English and Scotch Presbytery, p. 204. Dr South's Sermons, vol. iii. pag. 225.

¶ 435, 436. *Impartial justice, in his stead, did—Hang an old weaver that was bed-rid.*] Whether this story of the cobbler and weaver is fact, as the author of the printed notes asserts, I cannot tell; but I meet with a parallel instance at Messagufcas. (See Mr Morton's English Canaan, 1637, part III. chap. iv. p. 108, 109. *penes me.*) "An Englishman having stolen a small parcel of corn from the

Then wherefore may not you be skipp'd,
And in your room another Whipp'd?

"salvage owner; upon complaint, the chief commander of the company called a parliament of his people, where 'twas determined, that by the laws of England 'twas felony, and, for an example, the person ought to be executed to appease the salvage: when straitways one arose, moyed, as it were, with some compassion, and said; he could not well gainsay the former sentence, yet he had conceived, within the compass of his brain, an embrion, that was of special consequence to be delivered and cherished: he said, it would most aptly serve to pacify the salvage's complaint, and save the life of one that might (if need should be) stand them in good stead, being young and strong, fit for resistance against an enemy, which might come unexpected for any thing they knew. The oration made was liked of every one, and he entreated to proceed, to shew the means how this may be performed. Says he, You all agree that one must die, and one shall die; this young man's clothes we will take off, and put upon one that is old and impotent, a sickly person, that cannot escape death, such is the disease on him confirmed, that die he must: put the young man's clothes on this man, and let the sick person be hanged in the other's stead. Amen, says one, and so say many more. And the sentence had in this manner been executed, had it not been dissented from by one person who exclaimed against it; so they hanged up the real offender." This kind of justice was attempted sometimes by our English Fanatics. I find one instance in the MS. Collections of my worthy friend Dr Philip Williams, vol. iv. No. 15. in a letter from Mr Edward Lee, Mr Philip Jackson, Mr Edward Broughton, &c. of the Committee of Stafford, to William Lenthall, Esq; the Speaker, August 5. 1645, desiring, "That Mr Henry Steward, a soldier, under the Governor of Hartleburgh Castle, might be respited from execution, with an offer of two Irishmen to be executed in his stead." Sir Roger L'Estrange's case had like to have been of this kind; for he observes, (in his Apology, p. 3.), that when he was imprisoned for his unsuccessful attempt upon Lyn-Regis, in Norfolk, in the year 1644, "The Lords—commanded Mills, the Judge Advocate, to bring his charge upon Wednesday; he appeared accordingly, but with an excuse that he

For all Philosophers, but the Sceptic,
Hold whipping may be Sympathetic. 440

It is enough, (quoth Hudibras,)
Thou hast resolv'd and clear'd the Case ;
And canst, in Conscience, not refuse
From thy own Doctrine to raise Use :
I know thou wilt not (for my sake) 445
Be tender-conscienc'd of thy back :
Then strip thee of thy carnal Jerkin,
And give thy *outward-fellow* a ferking ;
For when thy Vessel is new *hoop'd*,
All leaks of *sinning* will be stop'd. 450

Quoth Ralpho, You mistake the matter ;
For in all Scruples of this nature,
No man includes himself, nor turns
The Point upon his own concerns.
As no man of his own self catches 455
The Itch, or amorous French Aches ;

" wanted time to prepare it—however upon Friday it should
" be ready. It was then providentially demanded, whether
" they meant to hang me first, and then charge me; and
" if they intended to execute me in the interim? he told
" them, Yes; for the Commons had passed an order that no
" Reprieve should stand good without the consent of both
" Houses." " And nothing was so common, at that time,
" as a charge without an accuser, a sentence without a judge,
" and condemnation without hearing." See Mr J. Howell's
Sober inspections; or Philanglus, p. 156.

Y. 439, 440. *For all Philosophers, but the Sceptic—Hold
whipping may be Sympathetic.*] " The Sceptics (says Dr
" Middleton, Life of Cicero, 4to edit. vol. ii. p. 540.) ob-
" served a perfect neutrality towards all opinions, main-
" tained all of them to be equally uncertain; and that we
" could not affirm of any thing that it was this or that,
" since there was as much reason to take it for the one, as
" for the other, or neither of them: thus they lived with-
" out engaging themselves on any side of the question."

So no man does himself convince,
By his own doctrine, of his Sins :
And though all cry down Self, none means
His own self in a literal Sense. 466

Beside, it is not only Foppish,
But Vile, Idolatrous and Popish,
For one man out of his own skin,
To frisk and whip another's Sin :
As Pedants out of Schoolboy's breeches 465
Do claw and curry their own itches.

But in this case it is profane,
And sinful too, because in vain :
For we must take our Oaths upon it
You did the deed, when I have done it. 470

Quoth Hudibras, That's answer'd soon ;
Give us the Whip, we'll lay it on.

Quoth Ralpho, That we may swear true,
'Twere properer that I whip'd you :
For when with your consent 'tis done,
The Act is really your own. 475

Quoth Hudibras, It is in vain
(I see) to argue 'gainst the grain ;
Or, like the stars, incline men to
What they're averse themselves to do : 480
For when Disputes are weary'd out,
'Tis Interest still resolves the doubt :
But since no reason can confute ye,
I'll try to force you to your Duty ;
For so it is, howe'er you mince it ; 485
As, e'er we part, I shall evince it ;

Y. 462. *But Vile, Idolatrous and Popish.*] A sneer upon the Popish doctrine of Supererogation. See 14th article of 1562.

Y. 465: 466. *As Pedants out of Schoolboys breeches—Do claw and curry their own itches.*] See Spect. No. 157.

And curry (if you stand out) whether
 You will or no, your *stubborn Leather*.
 Canst thou refuse to bear thy part
 I' th' public Work, base as thou art? 490
 To higgle thus, for a few blows,
 To gain thy Knight an op'lent Spouse;
 Whose Wealth his Bowels yearn to purchase,
 Merely for th' interest of the Churches?
 And when he has it in his claws, 495
 Will not be hide-bound to the Cause;
 Nor shalt thou find him a Curmudgin,
 If thou dispatch it without grudging:
 If not, resolve before we go,
 That you and I must pull a crow. 500

ψ. 486, 487, 488. *As, e'er we part, I shall evince it;—And curry (if you stand out) whether—You will or no, your stubborn Leather.*] This contrast between Hudibras and Ralpho, seems to be an imitation of that between Don Quixote and Sancho Pancha, upon a like occasion. “How now, opprobrious rascal; (says Don Quixote, vol. iv. chap. 35. “See likewise chap. 60.) “stinking garlick-eater; sirrah, “I will take you, and tie your dogship to a tree, as naked “as your mother bore you, and there I will not only give “you three thousand three hundred lashes, but six thousand “six hundred, ye varlet; and so smartly, that you shall feel “it still, though you rub your backside three thousand “times; answer me a word, ye rogue, and I’ll tear out “your soul.” See Currie, *Junii Etymologic. Anglican.*

ψ. 491, 492. *To higgle thus, for a few blows,—To gain thy Knight an op'lent Spouse.*] Don Quixote complained of Sancho Pancha in the same manner, (vol. IV. chap. lxxviii. p. 675:) “Oh obdurate heart! Oh impious Squire! Oh nourishment and favours ill bestowed! Is this my reward for “having got thee a government, and my good intentions “to get thee an earldom, or an equivalent at least?”

ψ. 497. — *a Curmudgin.*] *Curmudgeon*, a covetous hunk, a niggard, a close-fisted fellow. Bailey’s Dictionary.

ψ. 500. — *pull a crow.*] A common saying; and signifies, that the two contending persons must have a trial of skill, which is the best man, or which will overcome. Dr B.

Y' had best (quoth Ralphe) as the Ancients
 Say wisely, *Have a care o' th' main Cbance,*
And look before you ere you leap;
For as you Sow, y' are like to Reap :
 And were y' as good as George a-Green, 505
 I shall make bold to turn agen ;
 Nor am I doubtful of the issue
 In a just Quarrel, and mine is so.
 Is't fitting for a man of Honour
 To whip the Saints, like Bishop Bonner ? 510

Y. 502. — *Have a care o' th' main Chance.*] Ralphe is almost as fruitful in proverbs as Sancho Pancha: in this, and the whipping debates, they both appear superior in sense to their masters. See Don Quixote, vol. IV. p. 669.

Y. 505, 506. *And were y' as good as George a-Green,—I shall make bold to turn agen.*] George a-Green was the famous pindar of Wakefield, who fought with Robin Hood and Little John, (two famous robbers during the reign of Richard I. see Echard's History of England, vol. I. p. 226.) both together, and got the better of them. (See History of George a-Green, pindar of Wakefield, 8vo, 1715, chap. 10. Ballad of the Pindar of Wakefield, and Robin Hood: Old Ballads, vol. II. No. 100. *Bibliothec. Pepysian*, Ray's English Proverbs, p. 285.) Mr Gayton, (Notes upon Don Quixote, b. iv. ch. 22. and elsewhere) mentions John a-Green, with Bevis of Southampton, and Robin Hood.

" More spruce and nimble, and more gay to seem
 " Than some attorney's clerk, or George a-Green."

Henry Stephens's Apology for Herodotus, c. 28. p. 236.

" I am not to tell a tale
 " Of George a-Green, or Jack a-Vale,
 " Or yet of Chitty Face."

Panegyric upon Tom Coriat and his Crudities. First copy. Sancho Pancha actually used his master in the manner here mentioned, upon a like occasion. Don Quixote, vol. IV. ch. lx. p. 600.

Y. 510. *To whip the Saints, like Bishop Bonner.*] Dr Bonner, Bishop of London, in Queen Mary's days, whipt with his own hand, several persons who were imprisoned for their strict adherence to the Protestant religion. See an account of his whipping Thomas Hinshaw and John Mills, in his

A Knight t' usurp the Beadle's office,
 For which y' are like to raise brave Trophies :
 But I advise you (not for fear,
 But for your own sake) to forbear ;
 And for the Churches, which may chance 515
 From hence to spring a variance ;
 And raise among themselves new Scruples,
 Whom common Danger hardly couples.
 Remember how in Arms and Politicks,
 We still have worsted all your holy tricks ; 520
 Trepann'd your party with intregue,
 And took your Grandees down a peg ;

garden at Fulham, in the year 1558. (Fox's Acts and Monuments, edit. 1576. p. 1937, 1938.) It is said, " That one shew-
 " ed him his own picture in the Book of Martyrs, in the
 " first edition, on purpose to vex him ; at which he laughed,
 " saying, How could he get my picture drawn so right ?"
 Sir John Harrington's Additional Supply to Dr Goodwin's
 Catalogue of Bishops. London, 1653, p. 17.

ψ. 519. *Remember how in Arms, &c.*] Ralpho's party, the
 Independents and Anabaptists, by getting the army of their
 side, outwitted the Presbyterians ; though, indeed, they con-
 tended for they knew not what ; like the two fellows, (see
 Sir R. L'Estrange's Fables, part i. fab. 494.) that went to
 loggerheads about their religion. The one was a Martinist
 he said ; and the other said, all Martinists were heretics ; and
 for his part he was a Lutheran. Now the poor wretches
 were both of a side, and knew it not : taking their respec-
 tive denominations from Martin Luther. Or the two Paduan
 brethren ; the one supposing that he had a pasture as large
 as the heavens, and the other, that he had as many oxen as
 there were stars : the mortal quarrel between them was,
 whether the one's conceited oxen might feed in the other's
 supposed ground. (Bishop Bramhall's Serpent Salve, Works,
 folio, p. 592.) Or the brace of students, who fiercely disputed
 about an imaginary purse of gold. Gayton's Notes upon Don
 Quixote, p. 3.

ψ. 521. *Trepann'd your party with intregue.*] This is
 fact ; for the Independents, in the Apologetical Narrative,
 presented to the Parliament 1643, shewed themselves so

New modell'd th' Army, and Cashier'd
All that to Legion Smec adher'd ;
Made a mere utensil o' your Church, 523
And after left it in the lurch ;
A scaffold to build up our own,
And when w' had done with't, pull'd it down :
Capoch'd your Rabbins of the Synod,
And snap'd their Cannons with a Why-not : 530
(Grave Synod-Men, that were rever'd
For solid face and depth of Beard.)
Their Classic Model prov'd a maggot,
Their Directory and Indian Pagod ;
And drown'd their Disc'pline like a kitten, 535
On which they'd been so long a-sitting ;

humble, that they might gain pity and a toleration, that they concluded, " That they pursued no other interest nor " design but subsistence, be it the poorest and meanest, in " their own land. But how well this self-denying desire " agreed with their after usurping encroachments, is known " well enough : Philip Nye, and Thomas Goodwin, stealing " to themselves the best preferments of the nation." Fowlis's History of Wicked Plots, &c. from Fuller's Church History, book xi. p. 212.

" Then the Independent meek and fly,
 " Most lowly lyes at lurch,
 " And so, to put poor Jacky by,
 " Resolves to have no church.

Sir John Birkenhead Reviv'd, p. 4. See their subtle practices to outwit the Presbyterians, Heath's Chronicle, p. 126. Sir R. L'Estrange's Moral to the Fable of A Tub of Rats, part ii. fab. 235.

ψ. 529. — *o're reach'd.*] In all editions but the two first of 1664, to 1704 inclusive. *Capoch'd* restored in latter editions, which signifies *hooded*, or *blindfolded*.

ψ. 535. 536. *And drown'd their Disc'pline like a kitten,—On which they'd been so long a-sitting.*] That is, from the 1st of July 1643, being the first meeting of the Assembly of Divines, to the 28th of August 1648, when their discipline by Classes was established. The Poet might have added

Descry'd it is a Holy Cheat
Grown out of date, and obsolete,
And all the Saints of the first grass,
As casting Foles of Balaam's Ass.

540

At this the Knight grew high in chafe,
And staring furiously on Raph,
He trembled and look'd pale with ire,
Like ashes first, then red as fire.
Have I (quoth he) been ta'en in fight,
And for so many Moons laid by't?
And when all other means did fail,
Have been exchang'd for Tubs of Ale?

545

a line or two more, as to the expensiveness of those curious productions to the public: for the assembly consisted of one hundred and twenty divines, and thirty laymen; and they were to have four shillings a-day during their sitting, with other allowances; which, with the fees and salaries to scribes, clerks, &c. must amount to a very great sum. But whether their productions of the Directory, Catechisms, and Annotations, were equivalent thereto, is left to the reader's determination. (Mr B.) Mr Fowles (History of Wicked Plots, &c. p. 207.) observes of them as follows: "Our English Assembly sate hum-drumming several years, and after all expectation, brought forth nothing but a mouse."

ψ. 539. *And all the Saints if the first grass.*] The Presbyterians.

ψ. 541. *At this the Knight grew high in chafe.*] Whenever the Squire is provoked by the Knight, he is sure to retaliate the affront by a very satirical harangue upon the Knight's party: thus, when he was put in the stocks with the Knight, he makes synods (for which the Knight had a profound veneration) the subject of his satire: and his revenge at this time, when the Knight would impose a whipping upon him, is grounded upon the Independents trepanning the Presbyterians. Mr B.

ψ. 543. *He trembled, &c.*] This and the following line not in the two first editions of 1664, added 1674.

ψ. 548. *Have been exchang'd, &c.*] * The Knight was kept prisoner in Exeter, and after several exchanges proposed, but none accepted of, was at last released for a barrel of ale, as he often used upon all occasions to declare.

Not but they thought me worth a Ransome,
 Much more confid'able and handsome, 550
 But for their own sakes, and for fear
 They were not safe when I was there ;
 Now to be baffled by a Scoundrel,
 An upstart Sect'ry and a Mungrel ;
 Such as breed out of peccant humours 555
 Of our own Church, like Wens, or Tumours,
 And like a Maggot in a Sore,
 Wou'd that which gave it life, devour ;
 It never shall be done or said :
 With that he seiz'd upon his Blade ; 560
 And Ralpho too, as quick and bold,
 Upon his Basket-hilt laid hold,
 With equal readiness prepar'd
 To draw and stand upon his guard ;
 When both were parted on the sudden, 565
 With hideous Clamour, and a loud one,

ψ. 560. *With that he seiz'd upon his Blade, &c.*] The contest betwixt Brutus and Cassius was not much unlike this, Shakespeare's Julius Caesar, act iv.

Cass. " O gods ! ye gods ! must I endure all this ?

Bru. " All this ! aye, more : fret till your proud heart break ;

" Go shew your slaves how cholerick you are,

" And make your bondsmen tremble. Must I budge ?

" Must I observe you ? must I stand and crouch

" Under your testy humour ? By the gods

" You shall digest the venom of your spleen,

" Tho' it do split you : for, from this day forth,

" I'll use you for my mirth, yea, for my laughter,

" When you are waspish."—

ψ. 565, 566. *When both were parted on the sudden,—With hideous Clamour, and a loud one.*] The Poet's contrivance at this critical juncture is wonderful: he has found out a way to cool his heroes very artfully, and to prevent a bloody encounter between them, without calling either their honour or courage into question: all this is happily accomplished by an antique procession, which gives the Knight

As if all sorts of Noise had been
 Contracted into one loud Din :
 Or that some member to be chosen,
 Had got the Odds above a Thousand ; 570
 And by the greatness of his noise,
 Prov'd fittest for his Country's choice.
 This strange surprisal put the Knight
 And wrathful Squire into a fright ;
 And though they stood prepar'd, with fatal 575
 Impetuous rancour to join Battel,
 Both thought it was the wisest course,
 To wave the fight, and mount to Horse,
 And to secure by swift retreating,
 Themselves from danger of worse beating : 580
 Yet neither of them would disparage,
 By utt'ring of his mind, his courage,
 Which made 'em stoutly keep their ground,
 With horror and disdain wind-bound.

And now the cause of all their Fear 585
 By slow degrees approach'd so near,
 They might distinguish different noise
 Of Horns, and Pans, and Dogs, and Boys,
 And Kettle-drums, whose sullen dub
 Sounds like the hooping of a tub. 590
 But when the sight appear'd in view,
 They found it was an antique show ;
 A Triumph, that for pomp and state
 Did proudest Romans emulate :
 For as the Aldermen of Rome 595
 Their foes at training overcome,

a fresh opportunity of exerting the vigour of his arms for the service of his country. Mr B.

Y. 587. *They might distinguish, &c.*] *They might discern respective noise*, in the two first editions of 1664.

Y. 595. *For as the Aldermen of Rome, &c.*] Here we have an instance of our Author's making great things little. Mr D.

And not enlarging Territory,
 (As some mistaken write in Story)
 Being mounted in their best array,
 Upon a Carre, and who but they ? 600
 And follow'd with a world of tall Lads,
 That merry Ditties troll'd, and Ballads,
 Did ride with many a good-morrow,
 Crying, *Hey for our Town*, through the Borrough;
 So when this Triumph drew so nigh, 605
 They might particulars descry,
 They never saw two things so pat,
 In all respects, as this and that.
 First, He that led the Cavalcate,
 Wore a sow-gelder's Flagellate, 610
 On which he blew as strong a Levett,
 As well-see'd Lawyer on his Brev'ate;
 When over one another's heads
 They charge (three ranks at once) like Sweads.
 Next Pans and Kettles of all keys, 615
 From Trebles down to double Base;
 And after them, upon a Nag,
 That might pass for a forehead flag.

ψ. 596. *Their foes.*] *For foes*, in all editions to 1704, inclusive.

ψ. 604. *Crying, Hey for our Town.*] The word *Town*, in the Saxon or old English, was called sometimes *Tun*, derived from the word *tynan*, to enclose, or *tyne*, as some yet speak. Appendix to Stow's Survey of London, by Mr Strype, p. 2. *Vide Fanii Etymolog. Anglican.*

ψ. 609, 610. — *Cavalcate, — Flagellate,*] In the four first editions, afterwards altered to *Cavalcade, Flagellet.*

ψ. 613, 614. *When over one another's heads — They charge (three ranks at once) like Sweads.*] These two lines are not in the two first editions of 1664, but added in 1674. — *Like Sweads* — altered 1684, to *Swedes*. Mr Cleveland, speaking of the authors of the Diurnals, (Works, p. 105.), says, "They write in the posture that the Swedes give fire in, over one another's heads."

A Cornet rode, and on his staff
 A smock display'd, did proudly wave : 620
 Then Bagpipes of the loudest drones,
 With snuffing broken-winded tones,
 Whose blasts of air in pockets shut,
 Sound filthier than from the gut,
 And make a viler noise than Swine 625
 In windy weather, when they whine.
 Next one upon a pair of Panniers,
 Full fraught with that, which for good manners
 Shall here be nameless, mixt with Grains,
 Which he dispens'd among the Swains, 630
 And busily upon the crowd
 At random round about bestow'd.
 Then mounted on a horned Horse,
 One bore a Gauntlet and gilt Spurs,
 Ty'd to the Pummel of a long Sword 635
 He held reverst, the point turn'd downward :
 Next after, on a raw-bon'd steed,
 The conqueror's Standard-bearer rid,
 And bore aloft before the Champion
 A Petticoat display'd, and rampant; 640
 Near whom the Amazon triumphant
 Bestrid her Beast, and on the Rump on't
 Sate Face to Tail, and Bum to Bum,
 The Warrior whilom overcome;
 Arm'd with a Spindle and a Distaff, 645
 Which, as he rode, she made him twist off :

v. 645, 646. Arm'd with a Spindle and a Distaff;—Which, as he rode, she made him twist off.] This is an excellent description of the Skimmington. See The Monarch, in Dr King's Miscellanies, p. 530. Hen-peck'd husband described, Spectator, No, 176, 482, 485. Dean Swift's poem, entitled, A quiet Life, and a good Name; to a Friend that married a Shrew. Miscel. vol. v. p. 89. London, 1735.

And when he loiter'd, o'er her shoulder
 Chastiz'd the Reformado soldier.
 Before the dame, and round about,
 March'd Whiffers, and Staffiers on foot, 650
 With Lackies, Grooms, Valets and Pages,
 In fit and proper equipages;
 Of whom, some torches bore, some links,
 Before the proud Virago Minx,
 That was both Madam, and a Don, 655
 Like Nero's Sporus, or Pope Joan;
 And at fit periods the whole rout
 Set up their throats with clamorous shout.
 The Knight transported, and the Squire,
 Put up their weapons, and their ire; 660
 And Hudibras, who us'd to ponder
 On such fights, with judicious wonder,
 Could hold no longer to impart
 His Animadversions, for his heart.
 Quoth he, In all my life till now 665
 I ne'er saw so prophane a Show:

ψ. 650. — [*March'd Whiffers.*] These marched commonly before a show, as is observed by Mr Cleveland, in his character of a London Diurnal, (Works, 1677. p. 112.), “And first for a Whiffler before the show, enter Stamford, one that trode his stage with the first, traversed his ground, made a leg, and exit.” *Whiffle* was a *fife*, and *whiffler* a freeman, that goes before the public companies in London, in public processions. Bailey's Dict. folio.

ψ. 656. *Like Nero's Sporus.* —] A youth whom Nero endeavoured to make a woman of. *Puerum Sporum, exsectis testibus, etiam in muliebrem naturam transfigurare conatus est: cum dote et Flameo, per solenne nuptiarum celeberrimo officio, deductum ad se pro uxore habuit, extatque cujusdam non inscitus jocus: bene agi potuisse cum rebus humanis, si Domitius pater talem habuisset uxorem.* C. Suetonii, lib. 6. Nero Claudius Caesar. §. 28.

ψ. 665, 666. Quoth he, In all my life till now—I ne'er saw so prophane a Show.] This procession, common in Eng-

It is a Paganish invention,
 Which Heathen writers often mention :
 And he who made it had read Goodwin,
 Or Rofs, or Cælius Rhodogine, 670
 With all the Grecian Speeds and Stows,
 That best describe those ancient shows ;
 And has observ'd all fit Decorums
 We find describ'd by old Historians.
 For as the Roman Conqueror, 675
 That put an end to foreign War,
 Ent'ring the town in triumph for it,
 Bore a slave with him in his chariot ;
 So this insulting Female Brave,
 Carries behind her here, a Slave : 680

land, with its usual attendants, has been exactly set in view by the Poet ; but our trusty Knight could call it strange and profane, and pretend to trace its original from Paganism. On these frantic notions he founds a pretence, that he, as a saint and reformer, is necessitated to prohibit this diversion, notwithstanding all that Ralph can say to convince him of his error. Mr B.

ψ. 669. — *had read Goodwin,*] Mr Thomas Goodwin's Exposition of Roman Antiquities.

ψ. 670. *Or Rofs,*] See note on part I. canto ii. line 2. In the edition of 1674, this line altered, *I warrant him, and understood him,* restored 1704.

Ibid. — *or Cælius Rhodogine,*] Ludovicus Caelius Rhodoginus was born at Milan. (See T. Coriat's *Crudities*, p. 107.) See an account of his writings, *Gruteri Fax Art.* to. VI. par. ii. p. 832. *Catal. Bibliothec. Bodleian.* folio, 1674. p. 123. Paulus Jovius (*Vide Elog. Doctor. Vigor. Basil.* 1596. p. 206.) speaks very contemptibly of him.

ψ. 671. *With all the Grecian Speeds and Stows.*] This and the following line, in which he designs to sneer Speed and Stow, who are very full, I suppose, in the description of public shows, are not in the two first editions of 1664, but added 1674.

ψ. 678. *Bore a slave with him in his chariot, &c.*]

* — *Et sibi consul*

Me placeat, curru servus portatur eodem. Juv. Sat. 10.

And as the Ancients long ago,
 When they in field defy'd the foe,
 Hung out their *Mantles Della Guerre*,
 So her proud Standard-bearer here
 Waves on his spear, in dreadful manner, 685
 A Tyrian-Petticoat for Banner.
 Next links and torches, heretofore
 Still born before the Emperor :
 And as in Antique Triumphs, Eggs-
 Were borne for mystical intrigues; 690

ψ. 683. Hung out, &c.] * *Tunica coccinea solebat pridie quam dimicandum esset; supra pratorium poni, quasi admonitio, et indicium futura pugna. Lipsius in Tacit. p. 56.*

ψ. 686. A Tyrian Petticoat.] A petticoat of purple, or scarlet, for which the city of Tyre was famed.

Vir tuus Tyrio in toro

Totus emineat tibi— Catal. lib. car. lxi. 172, 173.

— *Seu Tyria voluit, procedere palla.*

Tibulli, lib. iv. 2, 11.

Non Tyria vestes errantia lumina fallunt.

Prop. lib. iii. eleg. 14, 27. Vid. lib. iv. eleg. 5, 22.

Consule de gemmis, de tincta murice lana.

Ovid. de Arte Amandi, lib. i. 252.

*Quid de veste loquar? nec vos, segmenta requiro,
 Nec quæ bis Tyrio murice lana rubes.*

Ibid. lib. iii. 69, 170.

“ Costly apparel let the fair one fly,

“ Enrich'd with gold, or with the Tyrian dye.”

Mr Dryden, &c.

Vide Plinii Nat. Histor. lib. ix. chap. 36, 37, 38. Meliseroi Palmerii Spicileg. Fax Artium a Grutero, tom. iv. p. 704. Pancirolli Rerum Memorab. par. I. tit. xlv. p. 197. Scalligeri de Subtilitate advers. Cardan. Exercitat. 325. 14. Notes upon the third part of Cowley's Davideis. edit. 1707. p. 48. The ancient Tyrian purple first brought to light by a fisherman. See Bishop Sprat's History of the Royal Society, 2d edit. p. 391.

ψ. 687. Next links, &c.] * That the Roman Emperors were wont to have torches bore before them by day in public, appears by Herodian in Pertinace. *Lip. in Tacit. p. 162.*

There's one in truncheon, like a ladle,
That carries Eggs too, fresh or adle;
And still at random as he goes,
Among the rabble rout bestows.

Quoth Ralpho, You mistake the matter; 695
For all th' Antiquity you smatter,
Is but a Riding, us'd of course,
When the *Grey Mare's the better Horse*:
When o'er the breeches greedy Women
Fight, to extend their vast Dominion; 700

ψ. 689, 690. *And as in Antique Triumphs, Eggs—Were borne for mystical intrigues.*] Eggs (as my friend Mr Smith of Harleston observes to me), were never made use of in Roman triumphs, but in the orgies of Orpheus, as appears by Banier, vol. I. b. xi. ch. 5. and in the games of Ceres, according to Rosinus, *lib. v. cap. 14. Pompa producebatur cum deorum signis, et ovo.* So that by *Antique Triumphs*, mimic ones are probably to be understood.

ψ. 698. *When the Gray Mare's the better Horse:*] See Ray's *Proverbial Phrases*, p. 259, 2d edit.) The Italian proverb, *Sta pur fresca la casa dove la rocee commanda alla spada*: That house is in an ill case, where the distaff commands the sword. *Select Proverbs, Italian, &c.* 1707. p. 29.

ψ. 699, 700. *When o'er the breeches greedy Women—Fight, to extend their vast Dominion.*] Margarita (see Fletcher's *Rule a Wife and Have a Wife*, act ii. p. 17. edition 1640.) speaks thus to Leon, to whom she was going to be married:

"You must not look to be my master, Sir,

"Or talk i' th' house, as though you wore the breeches;

"No, nor command in any thing."

This was Patricio's wish, (see Ben Johnson's *Mask of the Metamorphosed Gypsies*, vol. i. p. 76.)

"From a woman true to no man,

"Which is ugly, besides common,

"A smock rampant, and the itches

"To be putting on the breeches;

"Where'soe'er they have their being,

"Bless the sov'reign, and his seeing."

A Jewish Rabbi, in commenting upon the words of Adam, Gen. iii. 12. *She gave me of the tree, and I did eat*; gives

And in the cause impatient Grizzle
 Has drubb'd her husband with Bull's Pizzle,
 And brought him under Covert-Baron,
 To turn her Vassal with a Murrain :
 When wives their sexes shift, like Hares, 705
 And ride their husbands, like Night-Mares,
 And they, in mortal Battle vanquish'd,
 Are of their Charter disenfranchis'd,
 And by the right of war, like Gills,
 Condemn'd to Distaff, Horns and Wheels ; 710

the following strange comment upon them. By giving him of the tree, is to be understood a sound rib-roasting, that is to say in plain English, Eve finding her husband unwilling to eat of the forbidden fruit, took a good crabtree cudgel, and laboured his sides till he complied with her will. (Mr S. of B.) *Cetera ad evanidorum ac frigidorum classem relegamus, quæ tum Judæi, tum Christianorum aliqui de utroque hac arbore suaviter somniarunt: ut de priore, quod grandem ex ea fuisse Eva effregerit, eodemque maritum Adamum, quasi per vim et verbera, ad eandem vetiti fructus gustationem adegerit, compulerit. Gulielmi Saldeni SS. Theol. Doct. otia Theologicæ. Amstelodami 1684. lib. 3. exercitat. x. f. 15. p. 607.* See an account of termagant wives, Tatler, No. 217. Spectator, No. 247.

Y. 705. *When wives their sexes shift, like Hares.] Lepores omnes utrumque sexum habent. Munsterus. Vidæ Conradi Gesneri de Quadrupedibus, lib. i. p. 681.*

“ Thus I charm thee from this place,

“ Snakes that cast their coats for new,

“ Camellions that alter hue,

“ Hares that yearly sexes change,

“ Proteus alt'ring oft and strange,” &c.

Sullen's charm to transform Amaryllis, Fletcher's Faithful Shepherdess, 4th edition, act III. sc. i. p. 27, 28. There are many fabulous instances of women's changing their sexes. See Higden's Polychronicon, by Treviza, lib. ii. ch. 1. fol. 58. *Chronic. Chronicor. Politic. lib. ii. p. 326.* Montaigne's Essays, book i. ch. 20. p. 112. edit. 1711. See this opinion exposed by Sir Thomas Browne, Vulgar Errors, b. 3. chap. xvii.

Y. 709. — *like Gills.] Gill-hooter, an owl. See Bailey's Dictionary.*

For when men by their wives are cow'd,
Their Horns of course are understood.

Quoth Hudibras, Thou still giv'st sentence
Impertinently, and against sense :

'Tis not the least disparagement 715

To be defeated by th' event,

Nor to be beaten by main Force ;

That does not make a Man the worse,

Although his shoulders with Battoon

Be claw'd and cudgel'd to some tune ; 720

A Tailor's 'prentice has no hard

Measure, that's bang'd with a true yard :

But to turn Tail, or run away,

And without blows give up the day ;

Or to surrender e'er th' Assault, 725

That's no man's fortune, but his fault ;

And renders men of Honour less

Than all th' Adversity of success :

And only unto such this shew

Of Horns and Petticoats is due. 730

There is a lesser Profanation,

Like that the Romans call'd Ovation :

For as Ovation was allow'd

For Conquest purchas'd without blood ;

So men decree those lesser shows, 735

For Vi&ry gotten without blows,

By dint of sharp hard Words, which some

Give Battle with, and overcome :

ψ. 733. *For as Ovation was allowed.*] See the difference between an ovation and a triumph. (*Stuckii Antiq. Convivial. cap. 21.* from Pomponius Laetus. *Marcelli Donati in Sueton. Dilucidat. cap. ix. Fax Art. a Grutero. tom. 6. part ii. p. 569, 570.* Montfaucon's *Antiquity Explain'd*, vol. 4. part I. b. 6. ch. vi. p. 104. Archbishop Potter's *Antiquities of Greece*, vol. II. ch. xii. Dr Kennet's *Antiquities of Rome*, part ii. ch. 16.

These mounted in a Chair-Curule,
 Which Moderns call a Ducking-stool, 740
 March proudly to the river's side,
 And o'er the Waves in Triumph ride;
 Like Dukes of Venice, who are sed
 The Adriatic Sea to wed;
 And have a gentler Wife than those 745
 For whom the state decrees those shows.
 But both are Heathenish, and come
 From th' whores of Babylon and Rome;

Y. 743, 744. *Like Dukes of Venice, who are sed—The Adriatic Sea to wed.*] The Doge, attended by the senate and nobles, goes annually every Ascension-day on board a vessel called the *Bucentaure*, in order to marry the Adriatic sea, by throwing a gold ring into it; the Captain having previously taken this strange sort of oath, that he will bring her safe back to the city, in defiance of wind and waves: or, in case he fails to do so, that he'll forfeit his life. (Misson's *New Voyages to Italy*, 1699, vol. I. p. 207. Pollnitz's *Memoirs*, vol. ii. p. 315.) *Usum dico annuli (quod ait Paulus Merula), in medias undas projicit, verbisque conceptis, eo munusculo mare in manum sibi convenire jussu loco sponsa declarat, Desponsamus te, inquit, Mare, in signum veri et perpetui dominii. (Seldeni Mar. claus. lib. I. chap. xvi. p. 70. edit. Londini, 1635.)* See Puffendorff's Introduction to the History, &c. of Europe, 6th edit. 1706. p. 556. This ceremony (Tom Coriat observes, *Crudities*, p. 219.) was first instituted by Pope Alexander III. in the year 1174. The Pope gave the Duke a gold ring from his finger, in token that the Venetians, having made war upon the Emperor Frederic Barbarossa in defence of his quarrel, discomfited his fleet at Istria; and he commanded him, for his sake, to throw the like golden ring into the sea every year, upon Ascension-day, during his life; establishing this withal, that all his successors should do the like: which custom has ever since been observed to this day. See Howel's Survey of the Signory of Venice, folio, p. 36. *Carionis Chronic. lib. v. p. 475. Jo. Gryphiandri de Insulis, cap. xx. p. 286. Annotations on Religio Medici*, p. 107. Moll's Geography, edit. 1701, p. 274. Mr Wright's Observations in travelling thro' France, Italy, &c. London, 1730, vol. I. p. 81. *Adriatique* in the four first editions,

And by the Saints should be withstood,
 As Antichristian and Lewd ;
 And we, as such, should now contribute
 Our utmost *strugglings* to prohibit.

750

This said, they both advanc'd, and *rode*
 A Dog-trot through the bawling crowd,
 T' attack the Leader, and still prest,
 Till they approach'd him Breast to Breast :
 Then Hudibras, with face and hand,
 Made signs for silence ; which obtain'd,
 What means (quoth he) this dev'l's Procession
 With men of Orthodox profession ?

755

760

'Tis Ethnique and Idolatrous,
 From Heathenism deriv'd to us.
 Does not the Whore of Babylon ride
 Upon her horned Beast astride,
 Like this proud Dame, who either is
 A type of her, or she of this ?

765

Are things of superstitious Function
 Fit to be us'd in Gospel Sunshine ?
 It is an Antichristian Opera,
 Much us'd in midnight times of Popery,
 Of running after self-inventions
 Of wicked and profane Intentions ;
 To scandalize that Sex for scolding,
 To whom the Saints are so beholden :
 Women, who were our first Apostles,
 Without whose aid w' had all been lost else ;

770

775

ψ. 753, 754. — *and rode—A Dog-trot through the bawling crowd.*] See *Dog-trot*, Don Quixote, vol. I. b. 2. ch. v. p. 186.

ψ. 759. *What means (quoth he) this dev'l's Procession ?*] Here Don Hudibras acts just like Don Quixote, in the adventure of the dead corpse, see part I. book ii. chap. 5. p. 184. the attendants of which he owned he took to be Lucifer's infernal crew.

Women, that left no stone unturn'd
 In which the Cause might be concern'd :
 Brought in their children's Spoons and Whistles,
 To purchase Swords, Carbines and Pistols ; 780
 Their husbands Cullies, and Sweethearts,
 To take the Saints and Churches parts ;
 Drew several gifted Brethren in,
 That for the Bishops wou'd have been,
 And fix'd 'em constant to the Party, 785
 With motives *powerful* and *heartly* :
 Their husbands robb'd, and made hard shifts
 T' administer unto their Gifts

ψ. 775. *Women, who were our first Apostles.*] The women were zealous contributors to the *good cause*, as they called it. Mr James Howel observes, (*Philanglus*, p. 128.) That unusual voluntary collections were made both in town and country: the seamstress brought in her silver thimble, the chambermaid her bodkin, the cook her silver spoon, into the common treasury of war: and some sort of females were freer in their contributions, so far as to part with their rings and ear-rings, as if some golden calf were to be molten, and set up to be idolized. (See Whitelock's Mem. p. 61. History of Independency, part ii. p. 166.) nay, the zealous sisterhood addressed the House of Commons, Feb. 4. 1641, in a very great body, headed by Anne Stag, a brewer's wife in Westminster, (see Impartial Examination of Mr Neal's 2d vol. of the History of the Puritans, p. 331.) They did the same in behalf of John Lilburn in the year 1649, but not with like success. History of Independency, part ii. p. 165.

ψ. 787, 788. *Their husbands robb'd, and made hard shifts — T' administer unto their Gifts.*] See a tract entitled, The Reformado precisely charactered, by a Churchwarden, p. 14. Public Library, Cambridge, xix. 9, 7. These holy sisters are thus described by Mr A. Cowley: (Puritan and Papist, p. 8.)

“ She that can sit three sermons in a day,

“ And of those three scarce bear three words away :

“ She that can rob her husband, to repair

“ A budget-priest, that noses a long prayer ;

All they cou'd rap, and rend, and pilfer,
 To scraps and ends of gold and silver ; 790
 Rub'd down the Teachers, tir'd and spent
 With holding forth for Parliament ;

" She that with lamp-black purifies her shoes,
 " And with half eyes, and Bible softly goes ;
 " She that her pocket with lay-gospel stuffs,
 " And edifies her looks with little ruffs ;
 " She that loves sermons, as she does the rest,
 " Still standing stiff, that longest are the best ;
 " She that will lie, yet swear she hates a liar,
 " Except it be the man that will ly by her ;
 " She that at Christmas thirsteth for more sack,
 " And draws the broadest handkerchief for cake ;
 " She that sings psalms devoutly next the street,
 " And beats her maid i' th' kitchen, where none see't ;
 " She that will sit in shop for five hours' space,
 " And register the sins of all that pass,
 " Damn at first sight, and proudly dare to say,
 " That none can possibly be sav'd but they ;
 " That hangs religion on a naked ear,
 " And judge men's hearts according to their hair ;
 " That could afford to doubt who writes best sense,
 " Moses, or Dod, on the commandements ;
 " She that can sigh, and cry *Queen Elizabeth*,
 " Rail at the Pope, and scratch out sudden death ;
 " And for all this can give no reason why :
 " This is an holy sister verily."

ψ. 789. — *rap and run.*] In the four first editions.

ψ. 791, 792. *Rub'd down the Teachers, tir'd and spent
 With holding forth for Parliament.*] Dr Echard confirms
 this, (Observations upon the Answer to the Enquiry, &c.
 p. 112.) " I know (says he) that the small inconsiderable
 " triflers, the coiners of new phrases, and drawers of long
 " godly words, the thick pourers out of texts of Scripture,
 " the mimical squeakers and bellowers, and the vain-glori-
 " ous admirers only of themselves, and of those of their
 " own fashioned face and gesture ; I know that such as these
 " shall, with all possible zeal, be followed and worshipped,
 " shall have their bushels of China oranges, shall be solaced
 " with all manner of cordial essences and elixirs, and shall
 " be rubbed down with holland of ten shillings an ell ;

Pamper'd and edify'd their Zeal
 With Marrow Puddings many a meal;
 Enabled them, with store of meat, 795
 On controverted Points to eat;
 And cramm'd 'em, till their Guts did ake,
 With Cawdle, Custard, and Plumb-Cake.
 What have they done, or what left undone,
 That might advance the Cause at London? 800
 March'd rank and file, with Drum and Ensign,
 T' entrench the City for defence in?
 Rais'd Rampiers with their own soft hands,
 To put the enemy to stands?

"when as others of that party, much more sober and judicious, that can speak sense and understand the Scriptures, but less confident, and less censorious, shall scarce be invited to the fire-side, or be presented with a couple of pippins, or a glass of small beer, with brown sugar." See Gospel Gossip, Spectator, No. 46.

Y. 797, 798. *And cramm'd 'em, till their Guts did ake, With Cawdle, Custard, and Plumb-cake.]*

"But now aloft the preacher 'gan to thunder,
 "When the poor women they sate trembling under;
 "And if he name Gehenah, or the Dragon,
 "Their faith, alas! was little then to brag on:
 "Or if he did relate what little wit
 "The Foolish Virgins had, then do they sit
 "Weeping with watery eyes, and making vows,
 "One to have preachers always in their house,
 "To dine them with, and breakfast them with jellies,
 "And cawdle hot, to warm their wambling bellies:
 "And if the cash, where she could not unlock it
 "Were close secur'd, to pick her husband's pocket:
 "Another, something a more thrifty sinner,
 "T' invite the Parson twice a-week to dinner:
 "The other vows a purple pulpit-cloth
 "With an embroider'd cushion, being loth
 "When the fierce Priest his doctrine hard unbuckles,
 "That in the passion he should hurt his knuckles!"

A Satire against Hypocrites, p. 8. see p. 18.

Y. 801, 802, 803, 804. *March'd rank and file, with Drum and Ensign, - T' entrench the City for defence in? - Rais'd*

From Ladies down to Oyster-wenches 305
 Labour'd like Pioneers in Trenches,
 Fall'n to their Pick-axes and Tools,
 And help'd the men to dig like Moles?
 Have not the Handmaids of the City
 Chose of their members a Committee, 310
 For raising of a Common Purse
 Out of their wages to raise Horse?

Rampiers with their own soft hands,—To put the enemy to stands?] The city, upon a false alarm, being ordered to be fortified, and the train-bands ordered out, it was wonderful to see how the women, children, and vast numbers of people would come to work about digging, and carrying off earth to make the new fortifications: that the city good-wives, and others, mindful of their husbands and friends, sent many cart-loads of provisions, and wines, and good things to Turnham-Green, with which the soldiers were refreshed, and made merry; and the more, when they understood that the King and his army were retreated. (See Whitelock's Memorials, p. 58, 60, 63.) This is confirmed by Mr May, in his History of the Parliament, (*lib. ii. cap. 5. p. 91.*) "It was the custom (says he) every day to go out by thousands to dig; all professions, trades, and occupations taking their turns; and not only inferior tradesmen, but gentlemen and ladies themselves, for the encouragement of others, carrying themselves spades, mattocks, and other instruments of digging; so that it became a pleasant sight in London, to see them go out in such an order and number with drums beating before them." (Mr B.) See Collection of Loyal Songs reprinted, 1731. (vol. I. No. 53.) On demolishing the Forts.

ψ. 807, *Faln.*] In the three first editions. *Fell*, edition 1684.

ψ. 809, 810. *Have not the Handmaids of the City—Chose of their members a Committee.*] To this probably the writer of A Letter sent to London, by a Spy at Oxford, 1643, alludes, p. 12. "Call in the new committee, where Madam Waller is speaker, and doctress of the chair." It was a saying of Venner the fifth monarchy man, "That the time would come, when the handmaid of the Lord would make no more of killing a man, than of —." Thurloe's State Papers, vol. vi. 185.

And do they not as Triers sit,
 To judge what Officers are fit?
 Have they ——? At that an Egg let fly, 815
 Hit him directly o'er the eye,
 And running down his cheek, besmear'd,
 With orange-tawny slime, his Beard;
 But Beard and slime being of one hue,
 The Wound the less appear'd in view. 820
 Then he that on the Panniers rode,
 Let fly on th' other side a load;

ψ. 813, 814. *And do they not as Triers sit;—To judge what Officers are fit?*] “The House considered in the next place, that diverse weak persons have crept into places beyond their abilities; and to the end that men of greater parts may be put into their rooms, they appointed the Lady Middlesex, Mrs Dunch, the Lady Foster, the Lady Anne Waller, by reason of their great experience in soldiery in the kingdom, to be a Committee of Triers for the business.” The Parliament of Ladies, or divers remarkable Passages of Ladies in Spring-Garden in Parliament assembled; printed in the year 1647, p. 6.

ψ. 815, 816. — *At that an Egg let fly,—Hit him directly o'er the eye.*] This is as merry an adventure as that of the Bear-baiting: our heroes are sooner assaulted than they expected, even before the Knight had ended his eloquent speech. It was a great affront, and breach of good manners, in the rabble, to use so worthy a personage in this manner: they had no Talgol to make a reply, but shewed their contempt of authority, by immediately falling into action with its representative: he, indeed, had little reason to look for better usage than he met with the day before on a like occasion; but he was of too obstinate a temper to learn any thing from experience: this makes his case different from all other unfortunate heroes: for, instead of pitying, we laugh at him. Mr B.

ψ. 818. *With orange-tawny slime, his Beard.*] Alluding, probably, to Bottom the weaver, in Shakespeare, (*Midsummer Night's Dream*, vol. i. p. 89.), who asks, in what beard he shall play the part of Pyramus? whether in a perfect yellow beard, an orange tawny beard, or a purple in-grain beard.

And quickly charg'd again, gave fully
In Ralpho's face, another Volley.

The Knight was startled with the smell, 825
And for his Sword began to feel :

And Ralpho, smother'd with the stink,
Grasp'd his ; when one that bore a Link,
O' th' sudden clapp'd his flaming cudgel,
Like Linstock, to the horse's Touch-hole ; 830

And straight another with his Flambeaux
Gave Ralpho o'er the eyes a damn'd blow.
The Beasts began to kick and fling,
And forc'd the rout to make a ring ;
Through which they quickly broke their way, 835

And brought them off from further fray,
And though disorder'd in retreat,
Each of them stoutly kept his seat :
For quitting both their Swords and Reins,
They grasp'd with all their strength the Manes, 840

And, to avoid the foe's pursuit,
With spurring put their cattle to't ;
And till all four were out of wind,
And danger too, ne'er look'd behind.

ψ. 839. — *Rains,*] In the four first editions.

ψ. 843, 844. *And till all four were out of wind,—And danger too, ne'er look'd behind.*] See Don Quixote, vol. III. chap. xxvii. p. 275. This is a sneer probably upon the Earl of Argyle, who more than once fled from Montrose, and never looked behind till he was quite out of danger: as at Inverary, 1644, (Bishop Guthry's Memoirs, p. 136), at Innerlochic, where he betook himself to his boat, (Guthry, p. 140.), at Killyth he fled, and never looked over his shoulder, until, after twenty miles riding, he reached the South Queen's Ferry, where he possessed himself again of his boat, (Guthry, p. 154. Bishop Wishart's History of Montrose, p. 117.), from Monroe's army at Stirling Bridge, where he did not look behind him in eighteen miles riding, till he had reached the North Queen's Ferry, and possessed himself of a boat,

After th' had paus'd a while, supplying 845
 Their Spirits, spent with fight and flying,
 And Hudibras recruited force
 Of Lungs, for Action, or Discourse :
 Quoth he, That man is sure to lose,
 That fouls his Hands with durty foes : 850
 For where no Honour's to be gain'd,
 'Tis thrown away in b'ing maintain'd.
 'Twas ill for us we had to do
 With so dishonourable a foe :
 For though the Law of Arms doth bar 855
 The use of venom'd shot in War ;
 Yet by the nauseous smell, and noisom,
 Their Case-shot favours strong of Poison ;
 And doubtless have been chew'd with teeth
 Of some that had a *sinking* Breath ; 860
 Else when we put it to the push,
 They had not giv'n us such a brush.
 But as those Poltroons that sling durt,
 Do but defile, but cannot hurt ;
 So all the Honour they have won, 865
 Or we have lost, is much at one.

(Guthry, p. 241. Impartial Examination of Mr Neal's 4th volume of the History of the Puritans, p. 69.)

" But thou that time, like many an errant knight,

" Didst save thyself by virtue of thy flight ;

" Whence now in great request this adage stands,

" One pair of legs is worth two pair of hands."

Mr Strangeway's Paneg. upon T. Coriat, and his Crudities.

ψ. 859, 860. *And doubtless have been chew'd with teeth
 —Of some that had a sinking Breath.*] 'Tis probable that

Oldham had these lines in view, when he wrote his character of an ugly parson. (See Remains, p. 109. edit. 1703.)

" Who, by his scent, might be winded by a good nose at

" twelve score. I durst have ventured (says he) at first

" being in company, to have affirmed that he dieted on *assa-*

" *setida*," &c.

'Twas well we made so resolute
 A brave retreat, without pursuit;
 For if we had not, we had sped
 Much worse, to be in triumph led; 870
 Than which the Ancients held no state
 Of man's life more unfortunate.
 But if this bold Adventure e'er
 Do chance to reach the Widow's ear,
 It may, being destin'd to assert 875
 Her Sex's Honour, reach her heart.
 And as such homely treats (they say)
 Portend good Fortune, so this may.
 Vespasian being dawb'd with durt,
 Was destin'd to the Empire for't; 880

y. 868. ———without pursuit.] *T'avoid pursuit*, in the two first editions of 1664.

y. 877, 878. *And as such homely treats (they say)—Portend good Fortune—*] The original of the coarse proverb here alluded to, took its rise from the glorious battle of Azincourt, when the English were so afflicted with the dysentery, that most of them chose to fight naked from the girdle downward. (Mr W.) See Rapin's History of England, by Tindal, folio, vol. i. p. 513. Lediard's Naval History, vol. I. chap. xv. p. 65. Battle of Agincourt, Old Ballads, 1723. vol. ii. pag. 83. In memory of this famous victory, King Henry V. instituted a herald for that part of France, subject to England, with the style of Agincourt, as Edward I. had before given the title of Guyenne to another. (See Historical and Critical Essay, on the true Rise of Nobility, &c. 2d edit. 1720. vol. ii. p. 722.)

"There's another proverb gives the Rump for his crest,

"But Alderman Atkins made it a jest,

"That of all kind of luck, sh-t-n luck is the best."

Re-resurrect. of the Rump, Loyal Songs, vol. II. No. x. p. 39.

y. 879. *Vespasian being dawb'd with durt, &c.*] This and the five following lines not in the two first editions of 1664, added in 1674. The Corcyrans of old took a slovenly freedom, which occasioned the proverb.

And from a scavenger did come
 To be a mighty prince in Rome :
 And why may not this foul address
 Presage in love the same success ?
 Then let us straight, to cleanse our wounds, 885
 Advance in quest of nearest Ponds ;
 And after (as we first *design'd*)—
 Swear I've perform'd what she enjoin'd.

Ἐλευθερά Κορυρά Χέζ ὅπως θέλεις :

Libera Corcyra, Caca ubi libet :

cum significamus libertatem quidvis agendi.

Erasmi Adagior. chil. IV. cant. i. prov. 2.

Of this opinion Oliver Cromwell seems to have been, who dawbed himself with something worse, upon the revels kept by his uncle Sir Oliver Cromwell, for the entertainment of King James I.; for which his uncle ordered him the discipline of the horse-pond. See Heath's *Flagellum*: or, Life of Oliver Cromwell, edit. 1672. p. 18.

ψ. 887, 888. *And after (as we first design'd)—Swear I've perform'd what she enjoin'd.*] An honest resolution truly, and a natural result from their sophistical arguments in defence of Perjury, lately debated by the Knight and his Squire: the Knight resolves to wash his face, and dirty his conscience: this is mighty agreeable to his politics, in which hypocrisy seems to be the predominant principle: he was no longer for reducing Ralpho to a whipping, but for deceiving the Widow, by forswearing himself; and by the sequel we find he was as good as his word. Part III. canto i. ver. 167, &c. Mr B.

End of Canto SECOND, Part SECOND.

HUDIBRAS.

CANTO THIRD.

THE ARGUMENT.

*The Knight, with various doubts possess'd,
To win the Lady goes in quest
Of Sidrophel; the Rosy-Crucian,
To know the Deft'nies' resolution;
With whom V'ing met, they both chop Logic,
About the science Astrologic;
Till falling from dispute to fight,
The Conj'rer's worsted by the Knight.*

DOUBTLESS the pleasure is as great
Of being cheated, as to cheat :

This whole *Canto* is designed to expose Astrologers, Fortune-tellers and Conjurers: in banter of whom Dr James Young (in his tract, entitled, *Sidrophel Vapulans*, &c. 1699. p. 35.) informs us, " That in the pontificate of some such holy father as Gregory VII. a lover of the black art, one of the tribe craved of his Holiness a protector, or patron-saint for astrologers, like as other arts had: the good Pontiff, willing to oblige a faculty he loved well, gave him the choice of all in St Peter's. The humble servant of Urania, depending upon the direction of good stars to a good angel, went to the choice hoodwinked, and groping among the images, the first he laid hold on was that of the devil in combat with St Michael. Had he chosen with his eyes open, he could not have met with a better protector for so diabolical an art."

'Twas a custom in Alexandria, formerly, for astrologers to pay a certain tribute, which they called *fool's-pence*, because it was taken from the gains which astrologers made by their own ingenious folly, and credulous dotage of their

As lookers-on feel most delight,
That least perceive a Juggler's flight ;
And still the less they understand,
The more th' admire his flight of hand.

Some with a noise, and greasy light,
Are snapt, as men catch Larks by night,
Ensnar'd and hamper'd by the Soul,
As nooses by the Legs catch Fowl.
Some with a Med'cine and Receipt,
Are drawn to nibble at the Bait ;
And though it be a two-foot Trout,
'Tis with a single hair pull'd out.

Others believe no voice t' an Organ
So sweet as Lawyer's in his Bar-gown ;
Until with subtle cobweb-cheats,
Th' are catch'd in knotted Law, like Nets ;
In which when once they are imbrangled,
The more they stir, the more they're tangled ;
And while their Purses can dispute,
There's no end of th' immortal suit.

Others still gape t' anticipate
The cabinet-designs of Fate,
Apply to Wizards, to foresee
What shall, and what shall never be ;
And as those Vultures do forbode,
Believe events prove *bad* or *good*.

admirers. *Turkish Spy*, vol. VIII. book iv. chap. 10. See
judicial astrology expos'd by Cervantes, *Don Quixote*, vol. iii.
chap. 25.

ψ. 3, 4. *As lookers-on feel most delight,—That least per-
ceive a Juggler's flight.*] See the art of juggling expos'd,
Scot's *Discovery of Witchcraft*, book xiii. chap. 22, to 34
inclusive.

ψ. 8. *Are snapt, as men catch Larks by night.*] By the
Low-bell. See Bailey's Dictionary.

ψ. 25. *Apply to Wizards, &c.*] *Run after*, in the editions
of 1664.

A flam more senseless than the Roguery
 Of old Aruspicy and Aug'ry, 20
 That out of Garbages of Cattle
 Presag'd th' events of Truce or Battle;
 From flight of Birds, or *Chickens pecking*,
 Success of great'st Attempts would reckon:
 Though Cheats, yet more intelligible, 35
 Than those that with the Stars do fribble.
 This Hudibras by proof found true,
 As in due time and place we'll shew:

Y. 27. *And as those Vultures do forbode.*] Alluding to the opinion, that vultures repair, beforehand, to the place where battles will be fought. Of this opinion Pliny seems to be. (*Nat. Hist. lib. 10. cap. 6.*) See a confutation of it, (Notes upon Creech's *Lucretius* 1714. vol. 1. p. 366.) These birds of prey have sometimes devour'd one another. *Vide Chronic. Chronicor. Politic. lib. 2. p. 115.*

Y. 29. 30. *A flam more senseless than the Roguery—Of old Aruspicy and Aug'ry.*] See Dr Kennet's *Roman Antiquities*, part 2. chap. 3. and 4. *Chronic. Chronicor. Ecclesiastic. lib. 2. p. 406.* See *Judicial Astrology expos'd*, Sir John Maundeville's *Voyages and Travels*, Edit. 1727. p. 199, 200. In the play, intitled, *Two Noble Kinsmen*, by Fletcher and Shakespeare, Act I. Edit. 1634. p. 2. from the best authorities both ancient and modern, by Dr James Young. *Sidrophel Vapulans*, or *Quack Astrologer* toss'd in a Blanket, from p. 20. to 52. inclusive. *Spectator* No. 105. and *Augury expos'd*, *Scot's Discovery of Witchcraft*, chap. 1. 6. 7. 8. 17, 18. 19. 20.

Y. 33. 34. *From flight of Birds, and Chickens pecking,—Success of great'st Attempts would reckon.*] See the opinions of the Romans in this case, Dr Kennet's *Roman Antiquities*, part ii. chap. 3. and the folly of such as were of this opinion expos'd, Ben Johnson's *Mask of Augurs*, vol. i. p. 88. *Scot's Discovery of Witchcraft*, book xi. p. 193, &c. *Spectator*, No. 7.

Y. 35, 36. *—yet more intelligible,—Than those that with the Stars do fribble.*] Gassendus (See his *Vanity of Judiciary Astrology*, p. 106.) calls the whole art of Astrology a mysterious nothing; a fiction more vain than vanity itself.

For he with Beard and Face made clean,
 Being mounted on his Steed agen ; 40
 (And Ralpho got a cock-horse too
 Upon his Beast, with much ado)
 Advanc'd on for the Widow's house,
 T' acquit himself, and pay his Vows ;
 When various Thoughts began to bustle, 45
 And with his inward man to juggle.
 He thought what Danger might accrue,
 If she should find he swore untrue :
 Or if his Squire or he should fail,
 And not be punctual in their Tale ; 50
 It might at once the ruin prove
 Both of his Honour, Faith and Love :
 But if he should forbear to go,
 She might conclude h' had broke his Vow ;
 And that he durst not now for shame 55
 Appear in Court to try his Claim.
 This was the pen'worth of his Thought,
 To pass Time, and uneasy Trot.
 Quoth he, In all my past Adventures,
 I ne'er was set so on the tenters, 60
 Or taken tardy with Dilemma,
 That ev'ry way I turn does hem me,

ψ. 45, 46. When various thoughts began to bustle,—And with his inward man to juggle.] New scruples begin to spring up in the Knight's brain: it is correspondent with his character to be perpetually troubled with cases of conscience, and accordingly the Poet has drawn him so from the beginning to the end of the Poem. (Mr B.)

ψ. 57. This was the pen'worth of his Thought.] The sum or whole of it.

ψ. 61. Or taken tardy with Dilemma.] An argument in logic, consisting of two or more propositions, so disposed, that, deny which you will of them, you will be pressed; and, grant which you will of them, the conclusion will involve you in difficulties not easy to be got over.

And with inextricable doubt
 Befets my puzzled Wits about :
 For tho' the Dame has been my bail, 65
 To free me from enchanted Jail;
 Yet as a Dog, committed close
 For some offence, by chance breaks loose,
 And quits his Clog; but all in vain,
 He still draws after him his Chain : 70
 So though my Ankle she has quitted,
 My Heart continues still committed :
 And like a *bail'd* and *mainpriz'd* Lover,
 Altho' at large, I am bound over.
 And when I shall appear in Court, 75
 To plead my Cause, and answer for't,
 Unless the judge do partial prove,
 What will become of Me and Love ?
 For if in our account we vary,
 Or but in circumstance miscarry ; 80
 Or if she put me to strict proof,
 And make me pull my Doublet off,
 To shew, by evident record,
 Writ on my skin, I've kept my word,
 How can I e'er expect to have her, 85
 Having demurr'd unto her favour ?
 But Faith, and Love, and Honour lost,
 Shall be reduc'd t' a *Knight o' th' Post* :
 Beside, that *stripping* may prevent
 What I'm to prove by Argument ; 90

ψ. 73. *And like a bail'd and mainpriz'd Lover.*] Alluding to his being freed from the stocks by his mistress. See Bail and Mainprize, Jacob's Law Dictionary.

ψ. 88. —*Knight o' th' Post.*] One who for hire will swear before a magistrate, or in a court of judicature, whatever you would have him. See Bailey's Dictionary, folio edit.

And justify I have a Tail,
 And that way too my Proof may fail.
 Oh! that I cou'd enucleate,
 And solve the Problem of my Fate;
 Or find, by Necromantic Art,
 How far the Dest'nies take my part :
 For if I were not more than certain
 To win, and wear her, and her Fortune,
 I'd go no farther in this Courtship,
 To hazard Soul, Estate, and Worship;
 For though an Oath obliges not,
 Where any thing is to be got,
 (As thou hast prov'd) yet 'tis profane,
 And sinful, when men swear in vain.

95

100

Y. 95. *Or find by Necromantic Art.*] Necromancy was an art or act of communicating with devils, and doing surprising feats by the assistance; and particularly by calling up the dead. See a remarkable instance in the famous romance of Heliodorus bishop of Tricca, *Aethiopicor. lib. vi. p. 300, &c. edit. Lugduni 1611.*

Y. 96. *How far the Dest'nies take my part.*] Of all the scruples and qualms of conscience that have hitherto perplex'd our Knight, it must be confess'd that these with which he is now assaulted are the most rational, and best grounded: his fears are just, and his arguments unanswerable; and the dilemma with which he is encumber'd makes him naturally wish that all his doubts were remov'd by a prognostication of his future fortune. Ralpho understanding the Knight's mind, takes this opportunity to mention Sidrophel, who from this occasion is happily introduced into the Poem. (Mr B.)

Y. 103, 104. — *yet 'tis profane, — And sinful, when men swear in vain.*] These wretched hypocrites, though perjury was with them a venial sin, when it serv'd their purpose, as appears from the foregoing Canto, and indeed from all the impartial historians of those times; yet to carry an outward face of religion, they were very punctual in the punishment of profane and common swearing: and according to Sir Robert Howard (Committee, &c. act II. scene i. p. 53.) were more severe in the punishment of swearing

Quoth Ralph, Not far from hence doth dwell 105
A cunning man, hight Sidrophel,

than cursing: for when Teague was punish'd twelvence for an oath, he ask'd what he should pay for a curse? They said, Sixpence. He then threw down sixpence, and cursed the Committee.

¶ 106. *A cunning man, hight Sidrophel.*] William Lilly, the famous astrologer of those times, who in his yearly almanacs foretold victories for the Parliament with as much certainty as the preachers did in their sermons; and all, or most part of what is ascribed to him, either by Ralpho or the Poet, the reader will find verified in his letter (if we may believe it), wrote by himself to Elias Ashmole, Esq, and printed a few years ago for E. Curl, J. Pemberton, and W. Taylor, booksellers in London. In this letter, or history of his own life, we find an account of several of his predictions, (such as happened to hit right, not such as failed), and what encouragement he had from the Parliament and others: but when he found that the authority of Parliament began to sink, and the power of the army to increase, he was as ready to predict against the Parliament, as before he was for it; though he began to do so almost too soon for his own security: for he tells us, (p. 69.) that in the year 1650, he wrote, "That the Parliament (meaning the Rump), stood upon a tottering foundation, and that the commonalty and soldiery would join against them." For this he was taken up by a messenger, carried before a committee of Parliament, and shewed the words of his almanac: but having notice before-hand of what was intended against him, he had got that leaf new printed, and those obnoxious words left out: so he denied the almanac to be his, and pulled half a dozen out of his pocket, which were without that passage, and said this was a spurious impression, in which some enemies had put in those words in order to ruin him: (Life, p. 70.) in which he was seconded by a friend in the committee, who enlarged upon the great services he had done the Parliament: (Life, p. 71.) notwithstanding which, he was kept a prisoner in the messenger's hand near a fortnight, and then released. What he had said of the Rump was at the instance of some of Cromwell's party: he lived to the year 1681, being then near eighty years of age, and published predicting almanacs to his death. He was succeeded by Henry Coley, a tailor by trade, his amanuensis;

That deals in Destiny's dark Counsels,
 And sage Opinious of the Moon sells;
 To whom all People, far and near,
 On deep importances repair;
 When Brass and Pewter hap to stray,
 And Linen sinks out of the way:
 When Geese and Pullen are seduc'd,
 And Sows of sucking Pigs are chows'd;
 When Cattle feel indisposition,
 And need th' opinion of Physician;

110

115

(see Life, p. 109.) and after him came John Partridge, who, something more than thirty years ago, was so exposed and ridiculed for his predictions by Isaac Bickerstaff, Esq; (see Tatler, No. 1, 39, 118, 124, 216.) I know of no one since that has published prophetic almanacs. (Dr B.) See a remarkable account of Lilly in Mr Hearne's Life of Mr Anthony Wood, p. 505, 506, 507.

ψ. 111, 112. *When Brass and Pewter hap to stray,—And Linen sinks out of the way.*] Sir John Birkenhead banters Lilly upon this head: (Paul's Churchyard, cent. 1. class i. f. 12.) "*Pancirollæ Medela*, a way to find things lost, by "W. Lilly; with a *clavis* to his book, or the art of his art, "by Mrs Mary Frith."

This was an old pretence, made mention of by Wierus, (*De Præstigiis Daemonum*, lib. vi. cap. 2.) *Plerique insuper magi Pythonis spiritu inflati, artem divinandi profitentur, et res perditas quis suffuratus fuerit, aut ubi ea recondita sint, et alia abdita, vel etiam ancipitia se manifestare posse jactant.* And Mr Scott mentions some of the charms made use of to find out a thief. Discovery of Witchcraft, b. 12. ch. xvii. p. 260, 261, 262.

But the most whimsical is the charm of Sir John, or the Priest, to discover the persons who stole the miller's eels; in which the Priest was a party concerned.

He went into the pulpit, and with his surplus on his back, and his stole about his neck, he pronounced these words, (see book xii. p. 265.)

"All you that have stolen the miller's eels,
 "Laudate Dominum de cœlis;
 "And all they [we] that have consented thereto,
 "Benedicamus Domino."

When Murrain reigns in Hogs or Sheep,
 And Chickens languish of the Pip;
 When Yeast and outward means do fail,
 And have no pow'r to work on Ale;
 When Butter does refuse to come,
 And Love proves *cross* and *humoursome*;
 To him with Questions, and with Urine,
 They for Discov'ry flock, or Curing.

120.

Y. 121. *When Butter does refuse to come.*] "When a country wench (says Mr Selden, Table-Talk, p. 120.), cannot get her butter to come, she says, The witch is in the churn." This is bantered by Mr Cotton, Virgil Travestie, book iv. p. 117.

"She call'd to wash, and, do you think!

"The water turn'd as black as ink;

"And that by chance being cherming day,

"Her cream most strangely turn'd to whey.

"This Dido saw, but would by no means

"Tell her own sister of the omens."

See Spectator, No. 117.

Mr Scott (see Discovery of Witchcraft, book 12.) observes farther, "That when the country people see that butter cometh not, then get they out of the suspected witch's house a little butter, whereof must be made three balls in the name of the Holy Trinity; and so if they be put into the churn, the butter will presently come, and the witchcraft will cease; but if you put a little sugar and soap into the chermie among the cream, the butter will never come."

Mr Webster (see Display of Witchcraft, book xii. ch. 21. p. 281.) assigns natural causes for its not coming, with the methods to make it come.

Y. 122, 123. *And Love proves cross and humoursome;—To him with Questions, and with Urine.*] This is hinted at by Sir Robert Howard, (Committee-Man, act i. p. 19.) Ruth tells Arabella the heiress, (whom Mr Day, the committee-man, had got into his custody), "That Mr and Mrs Day had sent to Lilly, and his learning being built upon what people would have him to say, he has told for certain, that Abel their son must have a rich heiress, and that must be you."

Quoth Hudibras, This Sidrophel
I've heard of; and shou'd like it well,
If thou canst prove the Saints have freedom
To go to Sorc'ers when they need 'em.

125

Says Ralpho, There's no doubt of that;
Those Principles I quoted late,

130

And Lilly confesses, (History of his Life and Times, p. 95.)
"That many people of the poorer sort frequented his lodg-
ing, many whereof were so civil, that when they brought
waters, viz. urines, from infected people, (in 1665), they
would stand at a distance."

Y. 127, 128. *If thou canst prove the Saints have freedom—To go to Sorc'ers when they need 'em.*] See Don Quixote's scruple in this respect, vol. III. chap. 25. This question is argued in a book entitled, *De Veneficis, per Lambertum Daneum, anno 1574, cap. 6.* "Utrum liceat homini Christiano fortiorum opera et auxilio in morbo aliisque rebus uti?" Who determines, p. 120. in the negative. "Quamobrem hoc sit tandem conclusum et effectum ex superioribus: neque debere, neque oportere fortiorum opera uti, nisi et ipsi in eorum numero esse velimus."

Constantine the Great seems to be more favourable in his opinion in the following law:

"Nullus vero criminationibus implicanda sunt remedia humanis quaesita corporibus, aut in agrestibus locis innocentibus adhibita suffragia, ne maturis vindemiis metuerentur imbres, aut ventis, grandinisque lapidatione quaterentur: quibus non cujusquam salus et aestimatio laederetur; sed quorum proficerent actus, ne divina munera, et labores hominum sternerentur." *Cod. Justinian. lib. 9. tit. xviii. f. 4.*

Sir John Birkenhead (Paul's Churchyard, cent. ii. cla. 9. sect. 179.) puts this query, "Whether the Reformers of this time may safely trade in magic? Because Luther and Dr Faustus taught both in the same town."

And Lilly, when he and Booker had an audience of Sir Thomas Fairfax, observed, That he hoped the art was lawful, and agreeable to God's word. Life, p. 57. and General Historical Dictionary, vol. VII. p. 83. See Spectator, No. 46.

Prove that the Godly may alledge
For any thing their Privilege;
And to th' dev'l himself may go,
If they have Motives thereunto.

For as there is a War between
The Dev'l and *them*, it is no Sin,
If they by subtle stratagem
Make use of *him*, as he does *them*.

Has not this present Parliament
A Ledger to the Devil sent,
Fully impower'd to treat about
Finding revolted Witches out?
And has not he, within a year,
Hang'd threescore of 'em in one Shire?
Some only for not being *drown'd*,
And some for sitting above ground

135

140

145

¶ 139, 140. *Has not this present Parliament—A Ledger to the Devil sent?*] Ledger-ambassadors were not more ancient than the year 1500, as Mr Anstis observes from Gro-tius, Register of the Garter, part i. p. 394.

¶ 143, 144. *And has not he within a year,—Hang'd threescore of them in one Shire?*] Hopkins, the noted witch-finder for the associated counties, hanged threescore suspected witches in one year in the county of Suffolk. See Dr Hutchinson's Historical Essay on Witchcraft, p. 37, 38.

Dr Meric Casaubon, in his Preface to Dr Dee's Book of Spirits, observes, That nine hundred men and women suffered in Lorain for witchcraft in the compass of a few years; and Ludovicus Paramo, that the Inquisition, within the space of one hundred and fifty years, has burnt thirty thousand witches. Baker's History of the Inquisition, p. 186.

But our enthusiasts much exceeded both. Mr Ady says, that in Scotland some thousands were burnt in those times. (Dr Hutchinson, p. 38.) I have somewhere seen an account of betwixt three and four thousand that suffered in the King's dominions, from the year 1640 to the King's restoration. See a remarkable incident of this kind in Bretagne, a province of France. Turkish Spy, vol. IV. book iv. letter 9.

¶ 145. *Some only for not being drown'd,*] This was ~~also~~

Whole Days and Nights upon their Breeches,
 And feeling pain, were hang'd for Witches;
 And some for putting Knavish tricks
 Upon Green Geese, and Turkey-Chicks, 150
 Or Pigs, that suddenly deceast
 Of griefs unnat'ral, as he guest;
 Who after prov'd himself a Witch,
 And made a rod for his own Breech.

her method of trial, by water-ordeal, of which Mr Scott observes, from divers writers, (book 13. chap. ix. p. 303.) That a woman above the age of fifty years being bound hand and foot, her cloaths being upon her, and being laid down softly in the water, sinketh not in a long time, some say not at all. Dr Hutchinson somewhere observes, That not one in ten can sink in this position of their bodies: and, (p. 55.) "That we can no more convict a witch upon the tricks of swimming, scratching, touching, or any other such experiments, than we may convict a thief upon the trial of the sieve and sheers."

ψ. 146, 147, 148. *And some for sitting above ground—Whole Days and Nights upon their Breeches,—And feeling pain, were hang'd for Witches.* Alluding to one of the methods of trial made use of in those days, mentioned by Dr Hutchinson, (Historical Essay, p. 63.) "Do but imagine" (says he) a poor creature, under all the weakness and infirmities of old age, set like a fool in the middle of a room, with the rabble of ten towns around about her house; then her legs tied across, that all the weight of her body might rest upon her seat: by that means, after some hours that the circulation of the blood would be much stopped, her sitting would be as painful as the wooden horse: then she must continue in her pain four-and-twenty hours without either sleep or meat. And since this was their ungodly way of trial, what wonder was it, if, when they were weary of their lives, they confessed many tales that would please them, and sometimes they knew not what?" See some remarkable methods of trial from Mr Whitelock's Memorials. Impartial Examination of Mr Neal's Fourth Volume of the History of the Puritans, p. 97, 98, 99, 100. And in Reginald Scott's Discovery of Witchcraft, book II. chapter xii. p. 37, &c. published in 1584.

Did not the devil appear to Martin
Luther in Germany, for certain? 155

And wou'd have gull'd him with a trick,
But Mart. was too too *politick*.

Did he not help the Dutch to purge
At Antwerp, their Cathedral Church? 160

Y. 153, 154. *Who after prov'd himself a Witch,—And made a rod for his own breech.*] “These two verses (says Dr Hutchinson, *Historical Essay*, pag. 65.) relate to that “which I have often heard, that Hopkins went on searching and swimming the poor creatures, till some gentlemen, out of indignation at the barbarity, took him and “tied his own thumbs and toes, as he used to tie others; “and when he was put into the water, he himself swam “as they did. This cleared the country of him, and it was “a great deal of pity that they did not think of the experiment sooner.”

Y. 155, 156. *Did not the devil appear to Martin—Luther in Germany, for certain?*] Luther, in his *Mensalia*, speaks of the devil's appearing to him frequently, and how he used to drive him away by scoffing and jeering him; for he observes that the devil, being a proud spirit, cannot bear to be contemned and scoffed: “I often (says he, p. 381.) “said to him, Devil, I have bewrayed my breeches, canst “thou smell that?” Dr B.

And yet some Popish writers (see Epistle to the Reader, prefixed to the translation of Henry Stephens's *Apology for Herodotus*, 1607. p. 3. from *Cochleus*, *Staphylus*, &c.) affirm, that Luther was begot by an Incubus, and strangled by the devil. *Vide etiam Wolfii Lektion. Memorab. Ann. 1550. Par. Post. p. 593.*

Mr Oldham alludes to this aspersions, (Third Satire against the Jesuits,)

“Make Luther monster, by a fiend begot,

“With wings, and tail, and cloven foot.”

Y. 159. *Did he not help the Dutch, &c.*] * In the beginning of the civil wars of Flanders, the common people of Antwerp, in a tumult, broke open the cathedral church to demolish images and shrines; and did so much mischief in a small time, that Strada writes there were several devils seen very busy among them, otherwise it had been im-

Sing catches to the Saints at Mascon,
 And tell them all they came to ask him ?
 Appear in divers shapes to Kelly,
 And speak i' th' Nun of Loudon's belly ?
 Meet with the Parliament's Committee, 165
 At Woodstock on a pers'nal treaty ?

possible. *Strad. de Bello Belgico. dec. I. lib. i. pag. 154. edit. Romæ, 1640.*

ψ. 161. *Sing catches to the Saints at Mascon.*] * This devil delivered his oracles in verse, which he sung to tunes, and made several lampoons upon the Hugonets.

There was a treatise called, *The Devil of Mascon*: or, *The true Relation of the chief Things, which an unclean Spirit said at Mascon in Burgundy, in the House of Mr Frances Perreaud, Minister of the reformed Church in the said Town.* Written by the said Perreaud soon after the Apparition, which was in the Year 1612, but not published till the Year 1653, forty one Years after the Thing was said to be done. Translated by Peter du Moulin, at the Request of Mr Boyle. See Webster's *Display of supposed Witchcraft*, chap. xvi. p. 293.

ψ. 163. *Appear in divers, &c.*] * The History of Dr Dee and the devil, published by Mer. Casaubon. Isaac Fill prebendary of Canterbury has a large account of all those passages; in which the stile of the true and false angels appears to be penned by one and the same person.

ψ. 164. *And speak i' th' Nun of Loudon's belly?*] The nun of Loudon in France, and all her tricks, have been seen by many persons of quality of this nation, yet living, who have made many very good observations upon the French book written upon that occasion. *Vide Histoire de Diable de Loudun, ou de la Possession de Religieuse Ursulines, et de la Condemnation et du Supplice D'Urbain Grandiere Cure de la meme Ville: Astrol. et Mag. 8vo, No. 14137, Catal. Bibliotheca Harleian. vol. 2. Vide No. 14300.*

ψ. 165, 166. *Meet with the Parliament's Committee, - At Woodstock—*] * A committee of the Long Parliament, sitting in the King's House in Woodstock-park, were terrified with several apparitions, the particulars whereof were then the news of the whole nation. See the Narrative at large, Dr Plot's *Natural History of Oxfordshire*, p. 214, &c.

At Sarum take a Cavalier
I' th' Cause's service Prisoner ?

As Withers in immortal rhyme
Has register'd to after-time.

170

Do not our great Reformers use
This Sidrophel to forebode News ;

Y. 167. *At Sarum, &c.*] * Withers has a long story in doggerel, of a foldier of the King's army, who being a prisoner at Salisbury, and drinking a health to the devil upon his knees, was carried away by him through a single pane of glass.

Y. 169. *As Withers in immortal rhyme, &c.*] This Withers was a Puritanical officer in the Parliament-army, and a great pretender to poetry, as appears from his poems enumerated by A. Wood, (*Athen. Oxon.* vol. i. col. 274, &c. 1st edit.), but so bad a poet, that when he was taken prisoner by the Cavaliers, Sir John Denham, the poet, (some of whose lands at Egham in Surry Withers had got into his clutches), desired his Majesty not to hang him; because so long as Withers lived, Denham would not be accounted the worst poet in England. Wood, *ibid.* col. 274. Bp Kennet's Register and Chronicle, p. 694.

Y. 171, 172. *Do not our great Reformers use—This Sidrophel to forebode News ?*] Hear, O Reader ! one of these great Reformers thus canting forth the services of Lilly. " You do not know the many services this man hath done for the Parliament these many years, or how many times, in our great distresses, we applying unto him, he hath refreshed our languishing expectations; he never failed us of a comfort in our most unhappy distresses. I assure you his writings have kept up the spirits both of the soldiery, the honest people of this nation, and many of us parliament-men." See Lilly's Life, p. 71. Mr B.

Lilly was one of the close committee to consult about the King's execution, (see Mr Echard's History of England, vol. ii. p. 641.), and, for pay, foretold things in favour of all parties, as has been before observed, the truth of which is confirmed from the following passage, in a letter of Intelligence to Secretary Thurloe from Bruges, Sept. 29, 1656. (Thurloe's State Papers, vol. V. p. 431.) " Lilly, that rogue, who lives by Strand-bridge, hath sent a letter unto Sir Edward Walker, who is one of his Majesty's secretaries,

To write of Victories next year,
And Castles taken yet i' th' Air?

" who is also an astrologer, to wish them to have a good heart, and be courageous. He was confident, and foresaw " by art, that the King and his adherents would be restored " in the year 57 to the throne and kingdom of England: " and hereupon they depend much, because such a prophet " saith it, who hath rightly prophesied of the former King's " death; so he must needs have an infallible prophecy of " this man's restoration."

§. 173. *To write of Victories next year.*] Mr Butler (Memoirs of the years 1649-50, Remains) has expos'd his ignorance in the following words: " O (says he) the infallibility of *Erra-Pater Lilly*! The wizard perhaps may " do much at hot-cockles, and blind man's buff; but I durst " undertake to poze him in a riddle, and his intelligence " in a dog in a wheel: an overturn'd salt is a surer prophet, the sieve and sheers are oracles to him: a whining " pig fees further into a storm; rats will prognosticate the " ruin of a kingdom with more certainty: and as for palmistry, a gipsy, or a DERRIC (See the word D.E.R.I.C. explain'd, *Gruteri Fax-Art. Tom I. cap. iii. p. 322.*) " may be his tutor: the wittal is cuckolded over and over, " and yet the OEdipus is blind; like the old witch, who " being consulted to discover a thief, could not discover " who had sh--t at her own door. Indeed he is excellent " at foretelling things past; and calculates the deputy's " nativity after he is beheaded: and by starting a prophecy, he excites the credulous vulgar to fulfil it: Thus " can he antedate Cromwell's malice, depose the King five " years beforehand, and instruct Ralph how to be damned. " Impious villain, to make the spheres like the associated " counties, and the heavenly houses, so many lower houses, " fix a guilt upon the stars, and persuade the planets were " rebels, as if it were a sequestration star, or any constellation looked like a committee." His reputation was lost upon the false prognostic on the eclipse, that was to happen on the 29th of March 1652, commonly called *Black Monday*, in which his predictions not being fully answered, Mr Heath observes, (Chronicle, p. 210.) " That he was regarded no " more for the future, than one of his own worthless amanacs." Dr James Youpg (*Sidrophel vapulans*) makes the following remark upon him; " I have (says he) read

Of battles fought at Sea, and ships
Sunk two years hence the last eclipse ? 175

A total o'erthrow giv'n the King
In Cornwall, Horfe and Foot, next Spring ?
And has not he point-blank foretold
Whatf'e'er the close Committee would ? 180

" all Lilly's almanacs, from forty to sixty, in the holy time
" of that great rebellion, to which he was accessary; and
" find him always the whole breadth of heaven wide from
" truth; scarce one of his predictions verified, but a thou-
" sand contrary-wise: it's hard that a man shooting at
" rovers so many years together, should never hit the
" right mark." See Sir Edward Walker's Historical Collec-
tions, published 1707. p. 227, &c.

ψ. 174. *And Castles taken yet i' th' Air?*] A sneer prob-
ably upon the report published in 1642, in a tract entitled,
A great wonder in Heaven, shewing the late Apparitions
and prodigious Noises of War and Battles seen at Edgehill,
near Keinton in Northamptonshire—Certified under the
hands of William Wood, Esq; Justice of the Peace in the
said County, Samuel Marshall, Preacher of God's Word at
Keinton, and other Persons of Quality. London, printed
for Thomas Jackson, Jan. 23d Anno Dom. 1642, *penes me*.

In the 36th year of the reign of Edward the III. Ralph
Higden says (see *Polychronicon* translated by Trevisa, lib.
ult. chap. i. fol. 317. b.) there appeared both in England
and France, and many other places, two castles in the air,
out of which issued two hosts of armed men, the one clothed
in white, the other in black.

ψ. 179, 180. *And has not he point-blank foretold—What-
f'e'er the close Committee would ?*] The Parliament took a
sure way to secure all prophecies, prodigies, and almanac
news from stars, &c. in favour of their own side, by ap-
pointing a licenser thereof, and strictly forbidding and pu-
nishing all such as were not licensed. Their man for this
purpose was the famous Booker, an astrologer, fortune-tel-
ler, almanac-maker, &c. See ψ. 1093 of this Canto, and
the note thereon. See also a note upon Part i. Canto II.
ψ. 650. The words of his licence in Rushworth, are very
remarkable, " For mathematics, almanacs, and prognosti-
cations." If we may believe Lilly, both he and Booker did
conjure and prognosticate well for their friends the Parlia-

Made Mars and Saturn for the Cause,
The Moon for fundamental Laws,

ment. He tells us, "When he applied for a licence for his
"Merlinus Anglicus Junior, (in April 1644.) Booker won-
"dered at the book, made many impertinent obliterations,
"framed many objections, and swore it was not possible to
"distinguish between a king and parliament, and at last
"licensed it according to his own fancy. Lilly delivered
"it to the printer, who being an arch Presbyterian, had
"five of the ministers to inspect it, who could make no-
"thing of it, but said it might be printed: for in that he
"meddled not with their Dagon." (Lilly's Life, p. 44.)
Which opposition to Lilly's book arose from a jealousy, that
he was not then thoroughly in the parliament's interest:
which was true, for he frankly confesses, "That till the
"year 1645, he was more Cavalier than Roundhead, and so
"taken notice of; but after that, he engaged body and
"soul in the cause of the Parliament." (Life, p. 45.) Af-
terwards we find (among other curious particulars) that
when there was a difference between the army and parlia-
ment, he and Booker were carried in a coach with four
horses to Windsor, (where the army's head quarters then
were) were feasted in a garden, where General Fairfax
lodg'd, who bid them kindly welcome, and entered into a
conference with them; (Life, p. 57.) That when Colchester
was besieged, Booker and himself were sent for, where they
encouraged the soldiers, assuring them (by figures) that the
town would shortly surrender; that they were well enter-
tained at the head quarters two days. (Life, p. 67; 68.) That
in Oliver's protectorship, all the soldiers were friends to
Lilly; and the day of one of their fights in Scotland, a sol-
dier stood up with his Anglicus in his hand, and as the
troops passed by him, read that month's prediction aloud,
saying, "Lo, hear what Lilly saith; you are in this month
"promised victory; Fight it out, brave boys." (Lilly's life,
p. 83.) Mr B.

Y. 181,—187. *Made Mars, &c.—Made all the Royal
Stars recant.*] The hidden satire of this is extremely fine:
by the several planets and signs here recapitulated, are
meant the several leaders of the Parliament-army who took
the covenant; as Essex and Fairfax, by *Mars* and *Saturn*.
But the last—*Made all the Royal Stars recant, &c.* evi-
dently alludes to Charles, Elector-palatine of the Rhine, and
King Charles II. who both took the covenant. Mr W.

The Ram, the Bull, and Goat declare
Against the book of Common-Pray'r ?

The Scorpion take the Protestation,
And Bear engage for Reformation ?

185

Made all the Royal Stars recant,
Compound, and take the Covenant ?

Quoth Hudibras, The case is clear,
The Saints may 'mploy a Conjurer ;
As thou hast prov'd it by their Practice ;
No arg'ment like matter of fact is :

190

And we are best of all led to
Men's Principles, by what they do.
Then let us strait advance in quest
Of this profound Gymnosophist ;
And as the Fates and *he* advise,
Pursue, or wave this Enterprize.

195

This said, he turn'd about his steed,
And estfoons on th' adventure rid ;
Where leave we him and Ralph a while,
And to the Conj'rer turn-our stile,
To let our Reader understand
What's useful of him before-hand.

200

He had been long t'wards Mathematics,
Optics, Philosophy, and Statics,
Magic, Horoscopy, Astrology,
And was old Dog at Physiology :
But, as a Dog that turns the spit,
Bestirs himself, and plies his feet

210

ψ. 196. — *Gymnosophist.*] Vide Jo. et Fra. Pici *Mirandulae op. passim*. Chambers's Cyclopaedia; and their method of educating their disciples, Spectator, No. 337.

ψ. 205. *He had been long t'wards Mathematics.*] See J. Taylor's poem entitled, A Figure-Flinger: or, Conzning cunning Man, Works, p. 12. *Gruteri Fax. Art. tom. VI.* Part ii. p. 536, 537.

To climb the Wheel, but all in vain,
 His own weight brings him down again;
 And still he's in the self-same place
 Where at his setting out he was :
 So in the Circle of the Arts 215
 Did he advance his nat'ral parts ;
 Till falling back still, for retreat,
 He fell to Juggle, Cant, and Cheat :
 For as those fowls that live in water
 Are never wet, he did but smatter : 210
 What'ever he labour'd to appear,
 His understanding still was clear,
 Yet none a deeper knowledge boasted,
 Since old Hodg Bacon, and Bob Grosted.

ψ. 209, 210, 211, 212, 213, 214. *But, as a Dog that turns the spit,—Bestirs himself, and plies his feet—To climb the Wheel, but all in vain,—His own weight brings him down again ;—And still he's in the self-same place—Where at his setting out he was.*] Mr Prior's imitation of this simile is very beautiful, and I think an improvement of it.

“ Dear Thomas, didst thou never pop

“ Thy head into a Tinman's shop?

“ There, Thomas, didst thou never see,

“ ('Tis but by way of simile),

“ A squirrel spend his little rage

“ In jumping round a rolling cage?

“ The cage, as either side turns up,

“ Striking a ring of bells a-top.

“ Mov'd in the orb, pleas'd with the chimes,

“ The foolish creature thinks he climbs:

“ But here or there, turn wood or wire,

“ He never gets two inches higher.”

(Mr B.)

ψ. 224. *Since old Hodg Bacon,*] * Roger Bacon, commonly called *Friar Bacon*, lived in the reign of our Edward I. and, for some little skill he had in the mathematics, was by the rabble accounted a conjurer, and had the sottish story of the Brazen Head fathered upon him by the ignorant monks of those days.

Ab. —and *Bob Grosted.*] Bishop Grosted was bishop of

Th' Intelligible World he knew, 225
 And all men dream on't to be true :
 That in this World there's not a Wart
 That has not there a counterpart ;
 Nor can there on the Face of ground
 An individual Beard be found, 230
 That has not in that foreign Nation
 A fellow of the self-same fashion ;
 So cut, so colour'd, and so curl'd,
 As those are in th' Inferior World,

Lincoln, 20. Henry III. A. D. 1235. " He was suspected by
 " the clergy to be a conjurer; for which crime (the print-
 " ed notes observe) he was deprived by Pope Innocent IV.
 " and summoned to appear at Rome." But this is a mistake;
 for the Pope's antipathy to him was occasioned by his frank-
 ly expostulating with him (both personally, and by letter),
 his encroachments upon the English church, and monarchy.
 He was persecuted by Pope Innocent, but it is not certain
 that he was deprived, though Bale thinks he was: the Pope
 was inclined to have had his body dug up, but was dissua-
 ded from it. He was a man of great learning, considering
 the time in which he lived, and wrote books to the number
 of almost two hundred. (See Bishop Goodwin's Catalogue of
 Bishops, edit. 1615. p. 298, &c. Fabian's Chronicle, part ii.
 fol. 25.) He suppressed an idle practice in that Church, of
 keeping the Feast of Fools, which was likewise suppressed in
 the College of Beverly in the year 1391. See Mr Antis's
 Register of the Garter, vol. i. p. 309. *Quapropter vobis*
mandamus, in virtute obedientie firmiter injungentes;
quatenus Festum Stultorum, cum sit vanitate plenum, et
voluptatibus spurcum, Deo odibile, et demonibus amabile,
de cetero in ecclesia Lincoln. Die venerande solennitatis
circumcisionis Domini, nullatenus permittatis fieri. Vide
Opuscul. Ro. Grossetest. Append. Fascicul. Rer. expeten-
dar. et fugiendar. epist. xxxii. p. 331. This feast was con-
 tinued in France till about the year 1444. See an account
 of it, Mezeray's History of France, translated by Bulteel,
 p. 293.

ψ. 225. *Th' Intelligible World he knew.*] See Norris's
 ideal world.

ψ. 233. *So cut, so colour'd, &c.*] Dr Bulwer observes from

H' had read Dee's prefaces before,
The Dev'l, and Euclid, o'er and o'er ;

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Strabo, (Artificial Changeling, f. xii. p. 212.) " That in-
" Cathea the men for an ornament dye their beards with
" many and diverse colours, and many of the Indians do it;
" for the region bears admirable colours for the tincture of
" their hair." See more, p. 213, 214.

Y. 235, 236. H' had read Dee's prefaces before,—*The
Dev'l, and Euclid, o'er and o'er.*] Dee was a Welchman,
and educated at Oxford, where he commenced doctor, and
afterwards travelled into foreign parts in quest of chymis-
try, &c. Lilly saith, that he was Queen Elizabeth's intel-
ligencer, and had a salary for his maintenance from the se-
cretaries of state: that he was the most ambitious man li-
ving; and was never so well pleased as when he heard him-
self styled Most Excellent.

In 1659 was printed in folio, A Relation of what passed
for many Years between Dr John Dee and some Spirits. It
begins May 28, 1583, and ends Sept. 7, 1607. It was publish-
ed by Meric Casaubon, D. D. with a learned preface, in
which we have the following account:

Dr Dee, when young, was sought unto by two Emperors,
Charles, and Ferdinand his brother and successor, as he
saith in his letter to the Emperor Rodolph. Mr Cambden,
in 1572, calls him *Nobilis Mathematicus*. He dedicated
his *Monas Hieroglyphica* to Maximilian, Ferdinando's suc-
cessor, in 1564. In 1595, he wrote an Apology for himself
to the then Archbishop of Canterbury, (Whitgift), in which
he gives a catalogue of his works, in number fifty or fifty-
one, unprinted; among which is *Apologia pro Fratre Ro-
gero Bachone Anglo, in qua docetur nihil illum per dam-
norum fecisse auxilia*: and eight printed ones, three of
which are probably alluded to by Mr Butler, in the word
Prefaces; *Epistola praeixa Ephemeridi Johannis Felde,*
1557; *Epistola ad Commandinum, praeixa libello Machi-*
meti de Superficiarum Divisionibus, 1570; and his Mathe-
matical Preface to Euclid, 1570. At the end of his Apology
is a testimonial from the University of Cambridge, dated
14. cal. April. 1548, whereby it appears, that he was *M. A.*
et quod plurimam sibi et doctrina et honestatis laudem com-
paravit.

Above thirty years after that, his (pretended) commerce
with angels began: the account of which was all wrote with

And all th' Intrigues 'twixt him and Kelly,
Lescus and th' Emperor, wou'd tell ye :

his own hand, and communicated by Sir Thomas Cotton. He had a round stone like a crystal brought him (as he said) by angels, in which others saw apparitions, and from whence they heard voices, which he carefully wrote down from their mouths. He names at least twenty spirits; Gabriel, Raphael, Michael, and Uriel are known names of good angels; the rest are too fantastical to be mentioned, particularly such as Ash, Il, Po, Va, &c. what kind all these were of, if they were any thing more than fancy, is plain from a revelation of theirs, April 18, 1587, enjoining community of wives to Dee and Kelly, which injunction they most conscientiously obeyed.

He was so confident as to address himself to Queen Elizabeth and her council often, and to King James and his, to the Emperor Rodolph, Stephen King of Poland, and several other Princes, and to the Spanish ambassador in Germany. He had thoughts of going to the Pope, had he not been banished Germany, as he thought, at the instance of the Nuncio, who seems to deny it in a letter of his to Dr Dee, which may be worth reading.

Dee's chief seer was Edward Kelly, from whose reports the shapes and words of the apparitions were wrote.

Alasco Palatine of Poland, Pucci a learned Florentine, and Prince Rosemberg of Germany, the Emperor's Viceroy of Bohemia, were long of the society, and often present at their actions; as was once the King of Poland himself. After Kelly's death, in 1587, Arthur Dee was admitted to be a seer, and reported to his father what he saw in the stone, but heard nothing from it. In 1607 one Bartholomew Hickman was operator, and both saw and heard: in that year Dee foretels what was become of stolen goods. There is no account when, or how he died. Mr S. W.

In Dee's account of himself, (see *Johann. Glasstoniens. Chronic.* 1726. a *Tho. Hearne, Appendix*, p. 504.), he says, He was offered two hundred French crowns yearly, to be one of the French King's mathematicians: that he might have served five Christian Emperors, namely, Charles V. Ferdinand, Maximilian, Rodolph, and the then Emperor of Muscovy; each of them offering him a stipend, from five hundred dollars yearly to one thousand, two thousand, three thousand; and that his Russian Majesty offered him two

But with the Moon was more familiar
Than e'er was Almanac well-willer ;

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thousand pound Sterling yearly stipend, with a thousand rubles from his Protector, and his diet out of his own kitchen; and he to be in dignity and authority amongst the highest sort of nobility and privy-counsellors. See more, *ibid.* from p. 490 to 556 inclusive.

ψ. 238. *Lescus.*] Albertus Lascus, Lasky, or Alasco, Prince palatine of Poland, concerned with Dee and Kelly. See Casaubon's Preface, and Dee's Book of Spirits; and *Append. Johann. Glastoniens. Chronic.* p. 510.

ψ. 239. *But with the Moon was more familiar*] As great a pretender 'tis plain he was, from what has been before observed, as old Foresight, (see Congreve's *Love for Love*, act ii. scene 5.), who, speaking to Sir Sampson Legend of his great knowledge in this way, says, "I tell you, that I have travelled and travelled in the celestial spheres, know the signs and the planets, and their houses; can judge of motions direct and retrograde, of sextiles, quadrates, trines and oppositions, fiery trigons, and aquatical trigons; know whether life shall be long or short, happy or unhappy; whether diseases are curable or incurable; if journeys shall be prosperous, and undertakings successful, or goods stolen recovered: I know——"

ψ. 240. *Than e'er was Almanac well-willer.*] See the term in Cleveland's *Character of a London Diurnal*, Works, 1677. p. 103.

Had the Precisians of those times known, that the church of Rome had taken the almanac into the number of her saints, they would never have suffered Booker to have been a licenser of almanacs, (as he was, see note on ver. 179, 180.), or Lilly, their famed astrologer, and almanac well-willer, to have published any thing under that title.

The learned Mr Henry Wharton (in his Preface to his tract, entitled, *The Enthusiasm of the Church of Rome demonstrated*, in some Observations upon the Life of Ignatius Loyola, London, 1688.) gives the following account:

"The church of Rome (saith he) hath taken the almanac into the number of the Saints, and canonized it under the name of St Almachius, solemnizeth it's memory on the first day of January, and giveth to it an illustrious character in the Martyrology. This probably proceeded from the mistake of some ignorant Monk, about the se-

Her secrets understood so clear,
 That some believ'd he had been there;
 Knew when she was in fittest mood
 For cutting Corns or letting Blood;
 When for anointing Scabs or Itchès,
 Or to the Bum applying Leeches;
 When Sows and Bitches may be spay'd,
 And in what sign best Cyder's made;
 Whether the Wane be, or Increase,
 Best to set Garlic, or sow Pease;

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"venth or eighth age, who finding the word *S. Almanacum*
 "*(Sanctum Almanacum)* written in the front of the Cal-
 "lender, and not knowing what to make of that barbarous
 "term, with which he was before unacquainted, imagined
 "it to be some ancient obscure saint, who took up the first
 "place in the Calendar. Being possessed with this error,
 "it was no hard matter to make St Almachius of *Sanctum*
 "*Almanacum*, written in the old way of abbreviation.
 "Having thus framed the saint, out of good manners he
 "placed him after the Circumcision of our Lord, the me-
 "mory of which is celebrated upon the same day; but yet,
 "to keep the former order as much as possible, it stands
 "immediately after it, as it now continueth in the Roman
 "Martyrology. This unhappy mistake was then transcribed
 "into many other copies, and so increased the rabble of
 "the Romish saints, with the addition of St Almanac:
 "afterwards a goodly story was framed of him, that he suf-
 "fered martyrdom at Rome, under the prefecture of Alip-
 "pius, where reprehending the gladiators, in the amphitheatre, for their bloody sports, he was killed by them."

Y. 243, 244, 249, 250. *Knew when she was in fittest mood,
 —For cutting Corns or letting Blood;—Whether the Wane
 be, or Increase,—Best to set Garlic, or sow Pease.*] "The
 "moon in full or wane, increasing or decreasing her light,
 "for the most advantageous sowing of seeds, setting, graf-
 "sing, removing of plants or trees, purging baths, and the
 "like, though they don't belong to judiciary astrology, yet
 "are commonly referred to it, partly through the igno-
 "rance of the multitude, but mostly through the cunning
 "and arrogance, and vanity of astrologers." Gassendus's

Who first found out the *Man i' th' Moon*,
 That to the Ancients was unknown ;
 How many Dukes, and Earls, and Peers,
 Are in the Planetary Spheres ;
 Their Airy Empire and command, 255
 Their sev'ral strengths by sea and land ;
 What factions th' have, and what they drive at
 In public vogue, or what in private ;
 With what designs and interests
 Each Party manages contests. 260
 He made an Instrument to know
 If the Moon shine at full or no ;
 That wou'd, as soon as e'er she shone, straight
 Whether 'twere day or night demonstrate ;
 Tell what her D'meter t' an inch is, 265
 And prove that she's not made of Green Cheese.
 It wou'd demonstrate, that the *Man in*
The Moon's a Sea Mediterranean ;
 And that it is no Dog nor Bitch,
 That stands behind him at his breech ; 270

Vanity of judiciary astrology, chap. xiii. p. 84. chap. xvii. p. 112. See the account that Peter, the goatherd, gives of the scholar Chrysofom, Don Quixote, part 1st, book II. chap. iv. p. 100.

ψ. 265. *Tell what her D'meter t' an inch is,*] Dr Harris (see Astronomical Dialogues, 2d edit. p. 107.) observes, that the moon's diameter is almost two-thousand two hundred miles. Diameter, in Geometry, is the line which passes through the middle of any figure, from one angle to another. Bailey's Dictionary.

ψ. 266. *And prove that she's not made of Green Cheese.*] John Taylor (see epigram vii. entitled, *The Sculler*, p. 22.) thus banters the poor Cambro-Britons :

" The way to make a Welchman thirst for blifs,
 " And say his prayers daily on his knees,
 " Is to persuade him that most certain 'tis
 " The moon is made of nothing but green cheese :
 " And he'll desire of God no greater boon,
 " But place in heaven to feed upon the moon."

But a huge Caspian Sea, or Lake
 With Arms, which men for Legs mistake ;
 How large a Gulph his tail composes,
 And what a goodly Bay his nose is ;
 How many German leagues by th' scale 275
 Cape Snout's from Promontory Tail.
 He made a Planetary Gin,
 Which Rats would run their own heads in,
 And come on purpose to be taken,
 Without th' expence of cheefe or bacon ; 280
 With Lute-strings he would counterfeit
 Maggots that crawl on dish of meat :
 Quote moles and spots on any place
 O' th' body, by the Index Face :
 Detect lost Maidenheads by sneezing, 285
 Or breaking wind of Dames, or pissing ;

y. 283, 284. *Quote moles and spots on any place—O' th' body, by the Index Face :*] Lilly, speaking of his teaching his art to one Humphreys, a pretender to astrology, says, (Life, page 36.), "As we were at supper, a client came to "speak with him, and so up into his closet he went with "his client, called him in before he set his figure, or resolved the question, and instantly acquainted him how he "should discover the moles or marks of his client: he set "his figure, and presently discovered four moles the question had, and was so overjoyed therewith, that he came "tumbling down stairs, crying, Four by G—, four by G—; "I will not take one hundred pound for this one rule. "In six week's time, and tarrying with him three days "in a week, he became a most judicious person." See Henry Coley's Key to Astrology new filed, second edition, chap. xvi. §. 4.

y. 285. *Detect, &c.*] Democritus, the laughing philosopher, could do this upon a bare view of the person. *Puellaque vitium solo aspectu deprehendit. Hoffmanni Lexic. sub voce Democritus. Diogenis Laertii, vit. Democriti, Segm. 42.* Dr Wotton's Reflections upon ancient and modern Learning, chap. viii. p. 104.

Cure Warts and Corns with application
Of Med'cines to th' Imagination ;

ψ. 287, 288. —with application—Of Med'cines to th' Imagination.] There have been pretenders in all ages to the cure of distempers by amulets, which certainly require a strong faith, or great opinion of the person. Varins (as Mr Webster observes, Display of supposed Witchcraft, chap. xvii. p. 324. from his book, *De Fascino, lib. I. ch. v. p. 22.*) quotes a passage from Galen to this purpose: *Sunt quidam natura leti, qui quando egrotant, si eos sanos futuros medicus confirmet, convalescunt; quorum spes sanitatis est causa: et medicus si animi desiderium incantatione, aut alicujus rei ad collum appensione adjuverit, citius ad valetudinem perducet.*

I have heard of a merry baronet, Sir B. B. who had great success in the cure of agues this way. A gentleman of his acquaintance applying to him for the cure of a stubborn quartan, which had puzzled the bark; he told him he was sure he had no faith, and would be prying into the secret; and then, notwithstanding he flaved off a fit or two, it would certainly return again: he promised him upon his word and honour he would not look into it; but when he had escaped a second fit, he had the curiosity, notwithstanding his promise, to open the paper, and he found nothing in it but these words, *Kiss mine*— (See Philosophical Transactions, vol. XV. No. lxxviii. p. 1289.) Remarkable was the famous Mr Selden's cure of a hypochondriacal person of quality, who complained to him that he had devils in his head, but was assured he could cure him. Mr Selden, trusting to the great opinion the gentleman had of him, wrapped a card in silk, advising him to wear it about his neck, and live regularly in all respects, and he doubted not the success of his remedy: with which, and a little variation of the form a second time, he was in a small time perfectly well, and never relapsed into that disorder. Table-Talk, p. 49.

No less remarkable is the account of Kiopruli Numan Pascha, prime Vizier to Achmed III. who, though a man of great learning, had contracted so ridiculous a fancy, as to imagine that there was a fly always sitting upon his nose: "All the physicians in Constantinople were consulted upon that occasion, and after they had long in vain used all their endeavours, one Le Duc, a French physician, found

Fright Agues into Dogs, and scare
With Rhimes the *Toothach* and *Catarrh*:

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" means to apply a suitable remedy to the distemper; for
" he did not go about, as the rest, to argue with him that it
" was all a fancy, but when he was brought to the sick
" man, and asked by him, Whether he saw the fly that was
" sitting upon his nose? he said he did, and by that prudent
" dissimulation induced the disordered person to place the
" utmost confidence in him. After which he ordered him
" several innocent juleps, under the name of purging and
" opening medicines; at last he drew a knife gently along
" his nose, as if he was going to cut off the fly, which he
" kept in his hand for that purpose: whereupon Numan
" Pasha immediately cried out, This is the very fly that has
" so plagued me: and thus he was perfectly cured of that
" whimsical fancy." Prince Cantemir's *Hist. of the Growth*
of the Othman Empire, &c. part II. book iv. p. 449. note.

Mr Scot tells us of a hypochondriacal person, who fancied
that his nose was as big as an house, (*Discovery of Witch-*
craft, page 53.), and Mr Gayton (*Notes upon Don Quixote*,
book III. chap. xii. p. 158.) makes mention of the humorous
practice of an apothecary, upon a gentleman who fancied
he had swallowed a mouse. See Mr Samuel Wesley's *Tale*
of the Cobler, in his poems. Amulets of all kinds exposed,
in Scot's *Discovery of Witchcraft*; book xii. p. 216, &c.

ψ. 289, 290. — and *fcare*—*With Rhimes the Tooth-*
ach, &c.] Bartholin, the famous physician and anatomist, was
of opinion, " That distempers, particularly the epilepsy,
" might be removed by rhimes." (*Webster's Display of sup-*
posed Witchcraft, chap. xvii. p. 3.) and Mr Scot says,
(*Discovery of Witchcraft*, book III. chap. xv. p. 64.) " That
" the Irish stick not to affirm, that they can rhyme either
" man or beast to death, and that the West Indians and
" Muscovites do the like." And where the toothach might
be removed in this manner, there was no occasion for Ben
Johnson's tooth-drawer, " Who" he observes, (*Shepherd's*
Holyday, Works, vol. i. p. 120.) " commanded any man's
" teeth out of his head upon the point of his poniard, or
" tickled them forth with his riding-rod; drew teeth on
" horseback on full speed; was yeoman of the mouth to the
" whole brotherhood of fencers; and was charg'd to see
" their gums kept clean, and their breath sweet at a mis-

Chafe evil Spirits away by dint
 Of Cickle, Horse-shoe, Hollow-flint;
 Spit fire out of a Walnut-shell,
 Which made the Roman slaves rebel;

"nute's warning." John Taylor, *the Water-poet*, banters such pretenders, (*Figure-flinger*, p. 23.)

"He can release, or else increase all harms,

"About the neck or wrist by tying charms:

"He has a trick to kill the ague's force,

"And make the patient better, or much worse.

"To the great toe three letters he can ty,

"Shall make the gout to tarry, or else fly:

"With two words, and three leaves of four-leav'd grass,

"He makes the tooth-ach stay, repass, or pass.

Ÿ. 291, 292. *Chafe evil Spirits away by dint—Of Cickle, Horse-shoe, &c.*] Mr Gayton observes (See notes upon Don Quixote, book III. chap. iv. p. 104.) upon Sancho's tying both Rosinante's legs with his ass's halter, "That the Don presently smells out the business, an incantation upon the horse, for want of nailing his old shoes at the door of his house, when he came forth."

And Mr Scot (*Discovery of Witchcraft*, book XII. ch. xviii. p. 266.) "That to prevent or cure all mischiefs wrought by charms or witchcrafts, according to the opinion of M. Mal. and others, one principal way is to nail a horse-shoe at the inside of the utmost threshold of your house, and so you shall be sure no witch shall have power to enter thereinto: and if you mark it, you shall find that rule observed in many a country house." The wild Irish, by way of preservative, practised something like it. Camden's *Britannia*, edit. 1695. p. 1044.

Ÿ. 293, 294. *Spit fire out of a Walnut-shell,—Which made the Roman slaves rebel.*] Alluding to the servile war, headed by Spartacus, and occasioned by the following incident, which I shall give in the words of my author:

"Syrus quidam nomine Eunus (magnitudo gladium facit, ut meminerimus) fanatico furore simulato, dum Syriæ Deae comas jactat; ad libertatem et armo servos, quasi numinum imperio, concitavit; idque ut divinitus fieri probaret, in ore abdita nuce, quam sulphure et igne stipaverat, leniter inspirans, flammam inter verba fundebat: hoc miraculum primum duo millia ex obviis; mox jure

Canto III. H U D I B R A S. 175

And fire a mine in China here, 295
With sympathetic Gun-powder.

He knew what's ever's to be known,
But much more than he knew, wquld own.

What Med'cine 'twas that Paracelsus
Could make a man with, as he tells us : 300

"belli refractis ergastulis, sexaginta amplius millium fecit
"exercitum, regiisque ne quid mali deesset, decoratus in-
"signibus, castella, oppida, vicos miserabili direptione va-
"stavit." (*Vide Bell. Servil. Lucii Flori, lib. III. cap.*
xix. p. 329. Edit. Varior. 1660. Livii Histor. lib. 56. cap.
30. 31, &c. tom. vi. p. 354. Edit. J. Clerici.)

ψ. 299, 300. *What Med'cine 'twas that Paracelsus—*
Could make a man with, as he tells us :] Paracelsus's words
are as follow: "Non parva dubitatio et questio inter aliquos
"ex antiquis philosophis fuerit, an Naturae et arti possi-
"bile esset hominem gigni extra corpus muliebre, et ma-
"tricem naturalem? Ad hoc respondeo, quod id arti Spa-
"gyricae (*i. e. Chemiae*) et naturae nullo modo repugnat,
"imo bene possibile sit. Ut autem id fiat, hoc modo prece-
"dendum est: sperma viri per se in cucurbita sigillata pu-
"treſcat summa putrefactione ventris equini (*i. e. stercoris*
"equini) per quadraginta dies, aut tamdiu donec incipiat
"vivere, moveri, ac agitare, quod facile videri potest.
"Post hoc tempus aliquo modo homine simile erit, at tamen
"pellucidum et sine corpore. Si jam posthac quotidie ar-
"cano sanguinis humani caute et prudenter nutriatur et
"pascatur, et per quadraginta septimanas in perpetuo et
"aequabili calore ventris equini conservetur, fit inde verus
"et vivus infans, habens omnia membra infantis, qui ex
"muliere natus est, sed longe minor. Hunc nos homun-
"culum vocamus, et is postea eo modo quo alius infans
"summa diligentia et studio educandus est, donec adolescat,
"et sapere et intelligere incipiat. Hoc jam est unum ex
"maximis secretis, quae Deus mortali, et peccatis obnoxio
"homini, patefecit. Est enim miraculum et magnale Dei,
"et arcanum super omnia arcana, et merito in secretis
"servari debet usque ad extrema tempora, quando nihil
"erit reconditi, sed omnia manifestabuntur: et quanquam
"hoc hactenus hominibus notum non fuerit, fuit tamen
"Sylvestribus et Nymphis (*Anglice Sylphs*) et gigantibus
"ante multa tempora cognitum, qui inde etiam orti sunt.

What figur'd Slates are best to make
 On wat'ry surface Duck or Drake ;
 What Bowling-stones in running race
 Upon a board, have swiftest pace :
 Whether a Pulse beat in the black

305

List of a dapled Louse's back :
 If Systole or Diastole move
 Quickest when he's in wrath or love ;
 When two of them do run a race,
 Whether they gallop, trot, or pace :

310

" Quoniam ex talibus Homunculis, cum ad aetatem virilem
 " perveniunt, fiant Gigantes, Pygmaei, et alii homines magni
 " miraculosi, qui instrumenta sunt magnarum rerum, qui
 " magnas victorias contra suos hostes obtinent, et omnia
 " secreta et abscondita noverunt quoniam arte acquirunt
 " corpus, carnem, ossa, et sanguinem, arte nascuntur : quare
 " etiam ars ipsis incorporatur, et connascitur, et a nullo opus
 " est ipsis discere, quoniam ab arte orti sunt, et existunt."

Paracels. de Generat. Rerum Natural. lib. 1. Dr H.

See Bulwer's Artificial Changeling, ch. xxiv. p. 49. Parker *De Deo*, Londini, 1665, p. 73. Annotations on Browne's *Religio Medici*, 1672, p. 112. Van Helmot, a brother chymist, pretended to make mice from wheat, (*vide Op. par. i. p. 71. edit. Lugduni, 1667.*) Both which carry with them the same degree of credibility, with the story of Pantagruel's begetting three-and-fifty thousand little men, or dwarfs, with one f—t; and with his fisgs, or fizzes, the same number of little women. Rabelais's Works, vol. II. b. ii. c. 27. p. 199. edit. 1735.

ψ. 301, 302. *What figur'd Slates are best to make—On wat'ry surface Duck or Drake.*] " Neither cross and pile, " nor ducks and drakes, are quite so ancient as handy-dandy, though Macrobius and St Austin take notice of the " first; and Minutius Felix describes the latter." *Memoirs of Martinus Scriblerus*, book I. ch. v. p. 32.

ψ. 307; 308. *If Systole or Diastole move—Quickest when he's in wrath or love.*] See systole and diastole of a louse, Dr Hook's *Micrographia*, obser. 54. of a Louse, p. 212.

ψ. 310. *Whether they gallop, trot, or pace:*] See John Taylor's Works, p. 99. Ray's *English Proverbs*, p. 280.

How many scores a Flea will jump,
Of his own length, from head to rump;
Which Socrates and Chærephon
In vain assay'd so long agon ;

Y. 311, 312. *How many scores a Flea will jump,—Of his own length, from head to rump.*] Dr Giles Fletcher informs us, (see Purchas's Pilgrims, part 3. book iii. p. 431.) that Basilowitz, the Grand Duke, or rather tyrant of Muscovy, sent to the city of Moscow, to provide "for him a measure full of live fleas for a medicine. They answered, The thing was impossible: and if they could get them, they could not measure them, because of their leaping out. Upon which he set a mulct upon them of seven thousand rubles." And yet, as difficult as this was, something of this kind was undertaken by the friend of a jealous husband, (see L'Estrange's Fables, vol. i. fab. 212.) to whose care he had committed his wife for some time; but he desired to be released: "If (says he) it were to turn a bag of fleas into a meadow every morning, and fetch them home again at night, I durst be answerable with my life for the doing of it to a flea; but t'other is a commission I dare meddle no farther in."

Y. 313, 314. *Which Socrates, and Chærephon,—In vain assay'd so long agon.*] * Aristophanes, in his Comedy of the Clouds, brings in Socrates and Chærephon measuring the leap of a flea, from the one's beard to the other's. Upon which Mousset observes, (*Insector. Theat. lib. ii. cap. 28. p. 276.*) *Horum dum aucupes mensurare saltum curiosule dant operam (ut Aristophanes loquitur) λῆρον λῆρασι.* See T. Coriat's Preface upon Travel, prefixed to his Cruelties.

No less humorous than this is the custom mentioned by Muetius, of their chusing at Hardenberg the chief magistrate by a louse: *Venimus Hardenburgam.—Minime veri lectori injucundum fore puto cognoscere, quo ritu consul illic creari solet, uti quidem ab oppidanis accepimus.*—

- "Hinc Hardenburgam sera sub nocte venimus,
- "Ridetur veteri nobis mos ductus ab aevo;
- "Quippe ubi deligitur revoluto tempore consul,
- "Barbati circa mensam statuuntur acervam,
- "Hispidaque apponunt attenti, menta Quirites:
- "Porrigitur series barbarum, desuper ingens

Whether his Snout a perfect Nose is, 315
 And not an elephant's Proboscis;
 How many different Specieses
 Of maggots breed in rotten cheese;
 And which are next of kin to those
 Engender'd in a Chandler's nose; 319
 Or those not seen, but understood,
 That live in Vinegar and Wood.
 A poultry wretch he had, half-starv'd,
 That him in place of Zany serv'd,

[- " Bestia, pes mordax, sueta inter crescere sordes,
 " Barbam adiit, festo huic; gratantur murmure patres,
 " Atque celebratur subjecta per oppida consul."

Huetii Comment. de Rebus ad se Pertinentibus,
 1718. p. 76.

Or the choice of a Mayor somewhere in Essex by a calf;
 the competitors having a wisp of hay stuck in their b—ms.
Heraclitus Ridens, No. 66.

ψ. 315, 316. *Whether his Snout a perfect Nose is,—And
 not an elephant's Proboscis;]* *Proboscidis mucro paulo est
 rigidior, ut cutem facilius penetret. Mouseti Inspector.*
Theatr. lib. ii. cap. 28. See a farther account of a flea's
 proboscis, Dr Hook's *Micrograph.* obser. 53. p. 210. Some
 microscopical observations on the structure of the spleen
 and proboscis of fleas, by Mr Anthony Van Lettenhoeck,
 F. R. S. *Philosophical Transactions*, vol. XXV. No. 307.
 p. 2311, 2312.

ψ. 317, 318. *How many different Specieses—Of maggots
 breed in rotten cheese.] Species's* in editions 1664, 1674,
 1684. Altered to *Species* 1689.

" Others aver, that mites in cheese
 " Live in a monarchy, like bees;
 " Have civil laws, and magistrates,
 " Their rise, their periods, and fates,
 " Like other powers and states;
 " And by a strange peculiar art,
 " Can hear them sneeze, discourse, and f—t."

A Pindaric Poem to the Society of *Beaus Esprits*, p. 15.
 ψ. 322. *That live in Vinegar.]* See Dr Hook's account of
 vinegar-worms, *Micrographia*, obser. 57. p. 216.

ψ. 324. —in place of Zany.] A buffoon, or Jack-pudding.

Canto III. H U D I B R A S. 179

Hight Whachum, bred to dash and draw, 325
 Not Wine, but more unwholsome Law;
 To make 'twixt words and lines huge gaps,
 Wide as Meridians in Maps;
 To squander paper, and spare ink,
 Or cheat men of their words, some think. 330

In France he is called *Jean-pottages*, in Italy *macaronies*, in Holland *pickled-herring*. Spectator, No. 47.

Mr Theobald, in a note upon Shakespeare's play, entitled All's Well that ends Well, act iii. vol. II. p. 401. observes, "That it was a foolery practised at city entertainments, " whilst the jester or Zany was in vogue, for him to jump " into a large deep custard set on purpose, to set on a quan- " tity of barren spectators to laugh; as our poet says in his " Hamlet. I do not advance this without some authority, and " a quotation from Ben Johnson will very well explain it:

" He ne'er will be admitted there where Vennor comes;
 " He may, perchance, in tail of a sheriff's dinner,
 " Skip with a rhyme o' th' table with new nothing,
 " And take his almain-leap into a custard;
 " Shall make my Lady May'refs and her sisters
 " Laugh all their hoods over their shoulders."

Devil's an Ass, act i. sc. 1.

This might occasion as much mirth as the cook's serving up the dwarf in a pie. See Mr Cleveland's Works, edit. 1677. p. 103.

Y. 325. *Hight Whachum*.] Journeyman to Sidrophel, who was (says Sir Roger L'Estrange), one Tom Jones, a foolish Welshman. In a Key to a Poem of Mr Butler's, 1706, in folio, p. 14. Whachum is said to be one Richard Green, who published a pamphlet of about five sheets of base ribaldry, called, Hudibras in a Snare. It was printed about the year 1667.

Y. 327, 328, 329, 330. *To make 'twixt words and lines huge gaps,—Wide as Meridians in Maps;—To squander paper, and spare ink,—Or cheat men of their words, some think*.] Alluding either to bills in chancery, where fifteen lines are contained in each sheet, and six words in each line; or to blank instruments, humorously bantered by the Spectator, No. 563.

" I T. Blank, Esq; of Blank town, in the county of Blank,
 " do own myself indebted in the sum of Blank, to Goodman

From this, by merited degrees,
 He'd to more high advancement rise;
 To be an Under-Conjurer,
 Or journeyman Astrologer :
 His bus'ness was to pump and wheedle,
 And men with their own keys unriddle,

335

" Blank, for the service he did me in procuring the goods following, blank. And I do hereby promise the said Blank, to pay to him the said sum of blank, on the blank day of the month of Blank next ensuing, under the penalty and forfeiture of blank."

" Your Blanks are ancient num'rous folks;

" There's John a-Styles, and John a-Nokes,

" There's dafh *scribendo*, and *hiatus*

" And *innuendo*, that points at us;

" Eke so, d'ye see, as I may say,

" And so forth, and *et cetera*."

On the Family of the Blanks, Miscellaneous Poems, published by D. Lewis, 1730, p. 289.

Ψ. 335, 336. *His bus'ness was to pump and wheedle,—And men with their own keys unriddle.*] We have in this age been pestered with Sidrophels and Whachums, who were arrived at a greater height of juggling and cheating than those in Hudibras's time were: to prove this, I shall only give the reader the device of a Sidrophel in Moor-Fields, as related by the Spectator, No. 193. "The Doctor having gained much reputation by his horary predictions, is said to have had in his parlour different ropes to little bells, which hung in a room above stairs, where the Doctor thought fit to be oraculous. If a girl had been deceived by a lover, one bell was pulled; and if a peasant had lost a cow, the servant rang another. This method was kept in respect to all other passions and concerns; and the skilful waiter below sifted the enquirer, and gave the Doctor notice accordingly." Mr B.

See an account of the league between Stephen Taylor and one Pope, the one to steal horses, and the other to discover them. Abstract of Scott's History of Witchcraft. British Librarian, No. 4. for September, 1737, p. 233. And an account of a Calabrian astrologer and physician, Turkish Spy, vol. VI. book ii. let. 19.

To make them to themselves give answers,
 For which they pay the Necromancers ;
 To fetch and carry Intelligence,
 Of whom, and what, and where, and whence, 340
 And all Discoveries disperse
 Among th' whole Pack of Conjurers ;
 What Cut-purses have left with them,
 For the right owners to redeem :
 And what they dare not vent, find out, 345
 To gain themselves and th' Art repute ;
 Draw Figures, Schemes, and Horoscopes,
 Of Newgate, Bridewell, Brokers' shops,
 Of thieves *ascendant* in the Cart ;
 And find out all by rules of Art : 350
 Which way a serving-man, that's run
 With cloaths or money away, is gone ;
 Who pick'd a Fob at Holding-forth,
 And where a Watch for half the worth

ψ. 347, 348. *Draw Figures, Schemes, and Horoscopes,—*
Of Newgate, Bridewell, Brokers' shops.] See this piece of
 grimace in astrologers, exposed by Ben Johnson, Alchymist,
 act i. sc. 3. p. 537.

ψ. 353. *Who pick'd a Fob at Holding-forth.*]

Nig. " At plays, and at sermons, and at the sessions,

" 'Tis daily their practice such booty to make ;

" Yea, under the gallows, at executions,

" They stick not the stareabouts purses to take :

" Nay, one without grace,

" At a better place,

" At court, and at Christmas, before the King's face ;

" Alas then for pity, must I bear the curse

" That only belongs to the cunning cut-purse."

Ben Johnson's Bartholomew Fair, act iii. sc. 5.

A French poet observes of a Jesuit, that he will pick your
 pocket in the middle of his pater-noster. (Sir Roger L'E-
 strange's Reflection upon the Fable of a Cat and Venus,
 part i. fable 61.) And a pick-pocket observing that the
 times were pretty difficult, said, " The Lord be praised for

May be redeem'd ; or stolen plate 355
 Restor'd at conscionable rate.
 Beside all this, he serv'd his Master
 In quality of Poetaster :
 And Rhimes appropriate could make
 To ev'ry month i' th' Almanac ; 360

" it, the churches are pretty full still." (L'Étrange's Fables, part ii. fab. 29.) The author of the Tale of a Tub gives us a reason why the preaching of the Dissenters is called *holding-forth*, p. 212. Speaking of the preachers of those times, he says, " That the devout sisters, who looked upon all dilations of the ear as protrusions of zeal, of spiritual excrecences, were sure to honour every head they sat upon, as if they had been cloven tongues ; but especially that of the preachers, whose ears were usually of the prime magnitude, which upon that account he was frequent in exposing with all the advantages to the people ; in his rhetorical paroxysms turning sometimes to hold forth the one, and sometimes to hold forth the other : from which custom, the whole operation of preaching is to this very day, among their professors, styled by the phrase of holding-forth." Mr Cleveland observes, (*Character of a Diurnal-Maker*, Works, 1677, p. 108.) " That in the gibberish of the saints of those times, a hinter differed from a holder-forth."

Y. 355, 356. — or *stolen plate—Restor'd at conscionable rate.*] In 1655, Lilly was indicted at Hikes's-Hall, for giving judgment for a reward upon stolen goods, but acquitted. See *History of his Life*, p. 71. and the *Indictment*, p. 115. *General Historical Dictionary*, vol. vii. p. 85.

John Taylor observes (*Figure-flinger*, Works, p. 13.) that these gentlemen were usually paid, whether they recovered the stolen goods or not :

" If lost goods you would fain have got,
 " Go but to him, and you shall speed or not ;
 " But he will gain, whether you get or lose,
 " He'll have his fee, for so the bargain goes."

Y. 359, 360. *And Rhimes appropriate could make—To ev'ry month i' th' Almanac.*] A sneer probably upon John Booker, who, as Lilly observes, (see *History of his own Life*, p. 28.) " made excellent verses upon the twelve months, framed according to the configurations of each,"

When Terms begin and end could tell,
 With their Returns, in Doggerel :
 When the Exchequer opes and shuts,
 And Sowgelder with safety cuts ;
 When men may eat and drink their fill, 365
 And when be temp'rate if they will ;
 When use, and when abstain from Vice,
 Figs, Grapes, Phlebotomy, and Spice.
 And as in Prison mean rogues beat
 Hemp, for the service of the Great; 370
 So Whachum beat his dirty brains,
 T' advance his master's fame and gains ;
 And, like the devil's Oracles,
 Put into Dogg'rel Rhimes his Spells,

Y. 368. — *Phlebotomy*.] Though this word, which signifies no more than letting blood, is generally understood ; yet some may possibly mistake the meaning of it, as did Mr Lovelight, (Plain Dealer, vol. I. No. xxvii. p. 210.), of whom Mrs Laetitia Lovelight, his wife, gives the following account : " We came to town (says she) the last week, where " my poor dear drank hard, and fell so ill that I was alarmed for him.—The lady whose house we lodged at, would " needs send for Dr Fossile, a man of excellent learning, " but, to borrow a phrase of Shakespeare's, *It is sickned over with affectation*. When he had felt my husband's " pulse, and gone through a course of questions, he turned " from whispering Mr Juniper, who was in waiting, and " said to me with a physical air, not the air of a physician, " —Ma'am, I have ordered Mr what's his name, your spouse's " apothecary, to phlebotomize him to morrow morning.— " To do what with me ? cried my poor husband, starting up " in his bed ; I will never suffer it—No, I am not, I thank " God, in so desperate a condition, as to undergo so dam- " nable an operation as that is.—As what is ! my dear, " answered I, smiling ; the Doctor would have you blooded. " —Ay, for bleeding, replied he, I like it well enough ; " but for that other thing he ordered, I will sooner die " than submit to it."

Y. 373, 374. *And, like the devil's Oracles,—Put into*

Which over ev'ry month's blank page 375
 I' th' Almanack, strange Bilks presage.
 He would an elegy compose
 On maggots squeez'd out of his nose;
 In Lyric numbers write an Ode on
 His mistress, eating a black-pudden : 380
 And when imprison'd air escap'd her,
 It pult him with Poetic Rapture.
 His Sonnets charm'd th' attentive crowd,
 By wide-mouth'd mortal troll'd aloud,
 That, circled with his long-eat'd Guests, 385
 Like Orpheus look'd among the beasts :
 A Carman's horse could not pass by,
 But stood ty'd up to Poetry;
 No porter's Burthen pass'd along,
 But serv'd for Burthen to his song : 390
 Each window like a Pill'ry appears,
 With heads thrust through, nail'd by the ears :
 All trades run in, as to the fight
 Of Monsters, or their dear delight
 The Gallow-tree, when cutting purse 395
 Breeds bus'ness for Heroic verse,

dogg'rel Rhimes his Spells.] The most reverend his Grace the Lord Archbishop of Canterbury observes; (*Antiquities of Greece*, vol. i. chap. 9.). "That Pythia, the priestess of
 "Apollo, in Pyrrhus's time, had left off giving answers in
 "verse, which had been the custom of all former ages from
 "the foundation of the oracle; deriving its original from
 "Phaemonoe the first Pythia." *Vide Alexand. ab Alexandra*,
Genial. Dier. lib. vi. cap. 2. De Delphico Oraculo.

ψ. 386. *Like Orpheus, &c.*] See Mr Fenton's Observations upon Mr Waller's Poems, p. 22, 23.

ψ. 387. *A Carman's horse could not pass by.*] See Wasp's account of his young master, Ben Johnson's Bartholomew Fair, act i. scene 4.

ψ. 395, 396. *The Gallow-tree, when cutting purse—Breeds bus'ness for Heroic verse,*] "I could make you a

Which none does hear but would have hung
T' have been the Theme of such a Song.

Those two together long had liv'd,
In Mansion prudently contriv'd;

400

Where neither tree nor house could bar

The free detection of a Star :

And nigh an *ancient Obelisk*

Was rais'd by him, found out by Fisk,

"true relation of some, (says Gassendus, *Vanity of Judiciary Astrology*, p. 151.), who, having been told by astrologers, "that they should die by a rope, have, to prevent the shame "of the common gallows, hanged themselves, when they "had no other occasion of discontent."

Y. 397, 398. *Which none does hear but would have hung — T' have been the Theme of such a Song.*] Especially if the first 'Squire Ketch had been the executioner, of whom it was observed by his wife, "That any bungler might put "a man to death, but that her husband only knew how to "make a gentleman die sweetly."

Y. 400. *In Mansion prudently contriv'd.*] Lilly's house was at Horsham in the parish of Walton upon Thames, where he tells us he constantly lived when he was not in London. As to the following story, upon which the Poet is so pleasant, he prudently omits the mention of it in his *Life*, as knowing it could not redound to his honour or reputation. Mr B.

Y. 404. — *found out by Fisk.*] La Fisk, a pretended astrologer and jugler, is mentioned in Fletcher's tragedy of *Rollo Duke of Normandy*, act iv. sc. 1, 2, 3.

But Mr Butler alludes to one Fisk, of whom Lilly observes (in his *life*, second edit. p. 29.) that he was a licentiate in physick, and born near Framlingham in Suffolk; was bred at a country school, and designed for the university, but went not thither; studying physick and astrology at home, which he afterwards practised at Colchester, after which he came to London, and practised there. Lilly says, he had good skill in the art of directions upon nativities; and that he learnt from him many things in that way, and how to know good books in that art. He was famous about the year 1633, and died in the seventy-eight year of his age. (*Lilly's Life*, p. 38, 39.)

On which was written, not in words, 405
 But Hieroglyphic mute of Birds,
 Many rare pithy saws concerning
 The worth of Astrologic learning :
 From top of this there hung a Rope,
 To which he fasten'd Telescope ; 410
 The Spectacles with which the Stars
 He reads in smallest Characters.
 It happen'd as a Boy, one night,
 Did fly his Tarsel of a Kite ;
 The strangest long-wing'd Hawk that flies, 415
 That, like a bird of Paradise,

Y. 407. *Many rare pithy saws.*] A Saw, an old or grave saying, a proverb, a maxim. Bailey's Dictionary.

Y. 416, 417. *That, like a Bird of Paradise,—Or Herault's Martlet, has no Legs,*] Mr Willoughby (in his Ornithology, b. II. chap xii. p. 90.) gives the following account in proof of the birds of paradise having legs: " I myself, (saith *Johannes de Laet*), " have two birds of Paradise of different kinds, and have seen many others, all " which had feet, and those truly, for the bulk of their " bodies, sufficiently great, and very strong legs. The same " is confirmed by *Margravius Clusius* in his *Exotics*, and " *Wormius* in his *Musæum*, p. 295. These most beautiful " birds, as *Aldrovandus* reports, are called by the inhabitants " of the *Molucca* islands, *Manucodiatæ*, i. e. *God's Birds*. " They are called Birds of Paradise, both for their excellent shape, and beauty of their bodies; and also because " where they are bred, whence they come, and whither " they betake themselves is unknown, since they are found " only dead; and the vulgar imagine them to drop out of " Heaven or Paradise." (See *Le Blanc's Travailes*, part i. chap. 27. p. 115.)

They are of various colours, some white and scarlet, others white and yellow. (*Purchase's Pilgrims*, vol. V. b. ii. chap. 7. p. 105.)

As to the Martlet in heraldry, it is a little bird represented without feet, but with legs; and it is used as a difference, or mark of distinction, of the fourth brother. (Dict. to *Guillim's Display of Heraldry*, last edit.) See an account

Or Herauld's Martlet, has no Legs,
 Nor hatches young ones, nor lays Eggs;
 His train was six yards long, milk-white,
 At th' end of which there hung a Light, 429
 Inclos'd in Lanthorn made of Paper,
 That far off like a Star did appear.
 This Sidrophel by chance espy'd,
 And with amazement staring wide,
 Bless us! quoth he, what dreadful wonder 425
 Is that, appears in Heaven yonder?
 A Comet, and without a Beard!
 Or Star that ne'er before appear'd?
 I'm certain 'tis not in the Scrowl
 Of all those beasts, and fish, and fowl, 430
 With which, like Indian Plantations,
 The learned stock the Constellations;
 Nor those that drawn for signs have bin,
 To th' Houses where the Planets inn.

of the Black Martin, or Swift, (Willoughby's Ornithology. book ii. p. 214.)

ψ. 427. *A Comet, and without a Beard!*] See an account of the beards and tails of comets, Dr Harris's Astronomical Dialogues, p. 138 to 145 inclusive, second edit. Lexicon Technicum, under the word *Comet*. Chambers's Cyclopaedia. Bailey's Dictionary, fol. edit. An Account of the Comet in the year 1618. *Johnstoni Rerum Britannic. Hist. lib. xvii.* p. 530. And an account of the nature of Comets, Spencer's Prodigious, second edit. p. 282.

ψ. 428. *Or Star that neer before appear'd?*] See an account of such stars, Dr Harris's Astronomical Dialogues, p. 65, 85. Lexicon Technicum, under the title of *Fixed Stars*. Mr Fenton's Observations upon Mr Waller's Poems, quarto, p. 80. Of the new star that appeared in the year 1670. Philosoph. Transactions, vol. IV. numb. lxxv. p. 2087. And a short history of several new stars that have appeared within one hundred and fifty years, to the year 1715. Philosophical Transactions, numb. 346. vol. xxix. p. 353.

ψ. 429. *I'm certain 'tis not in the Scrowl, &c.*] See Dr Harris's Astronomical Dialogues, p. 30.

It must be supernatural ; 435
Unless it be that cannon-ball

That, shot i' th' air point-blank upright,
Was borne to that prodigious height,
That learn'd Philosophers maintain,
It ne'er came backwards down again ; 440

But in the Airy Region yet
Hangs like the body of Mahomet :
For if it be above the shade
That by the Earth's round bulk is made,
'Tis probable it may from far 445

Appear no bullet, but a star:

This said, he to his engine flew,
Plac'd near at hand, in open view,

Y. 433, 434. *Nor those that drawn for Signs have bin,—
To th' Houses where the Planets inn.*] “ You see (says
“ Dr Harris, *Astronomical Dialogues*, p. 30.) why astronomers
“ call them the Twelve Signs, because they begin, or mark
“ out the place of the sun in the heavens; and also why
“ astrologers call them houses, because they assigned them
“ for dwellings, or places of abode for the planets.” Gaf-
sendus (See *Vanity of Judiciary Astrology*, chap. ix. p. 52.)
demolishes the celestial houses, and merrily observes (p. 55.)
“ That that man had no dull nor unpleasant fancy, who
“ first made the planets provide stables for beasts in the
“ heavens, and take care of greater cattle in the twelfth
“ house, and smaller in the sixth.”

Y. 436. *Unless it be that Cannon-ball.*] * “ The experi-
“ ment was tried by some foreign virtuosi; who planted a
“ piece of ordnance point-blank against the Zenith, and
“ having fired it, the bullet never returned back again;
“ which made them all conclude that it sticks in the mark:
“ but Des Cartes was of opinion that it does but hang in
“ the air.” See more, *Tale of a Tub*. “ A ray of light runs
“ between the sun and earth in six or seven minutes; and
“ yet a cannon-ball, supposing it to move all the way as
“ fast as when it just parts from the gun, cannot arrive at
“ the sun in twenty-five years.” (Dr Harris’s *Astronomical
“ Dialogues*, p. 75.) and at one of the fixed stars in fifty-
“ thousand years. (*Id. ib.* p. 82.)

And rais'd it 'till it levell'd right
 Against the Glow-worm tail of Kite. 450
 Then peeping thro', Bless us ! (quoth he)
 It is a planet now I see ;
 And, if I err not, by his proper
 Figure, that's like Tobacco-stopper;
 It should be Saturn : yes, 'tis clear, 455
 'Tis Saturn, but what makes him there ?
 He's got between the Dragon's tail,
 And farther leg behind o' th' Whale ;
 Pray Heav'n avert the fatal Omen,
 For 'tis a Prodigy not common : 460
 And can no less than the World's end,
 Or Nature's Funeral portend.

ψ. 453, 454, 455. *And, if I err not, by his proper,—Figure, that's like Tobacco-stopper,—It should be Saturn,—* If a tobacco-stopper is turned so as to have a round knob shooting out with two ends, (and there are many such), it will be like the print we have of Saturn in many books of Astronomy. (Dr W. W.)

Dr Harris (See Astronomical Dialogues, p. 134, 135.) calls this but a mere ridicule: "Though (he says) it has its use; "for it impresses itself, and the thing stronger in the memory than perhaps a more just and serious description "would have done."

ψ. 461, 462. *And can no less than the World's end,—Or Nature's Funeral portend.* Spencer thus describes the fears of the vulgar, upon the appearance of a blazing star:—

"Thus as she fled, her eyes she backward threw,
 "As fearing evil that persu'd her fast;
 "And her fair yellow locks behind her flew,
 "Loosely dispers'd with puff of ev'ry blast:
 "All as a blazing star doth far outcast
 "His hairy beams, and flaming locks disparted;
 "At sight whereof the people stand aghast;
 "But the sage wizard tells, as he has read,
 "That it importunes death, and doleful drencheth."

(Fairly Queen, book III. canto i. st. 16. vol. II. p. 377.)

Vide Wolfii Lektion. Memorab. par. post. p. 950.)

With that he fell again to pry,
 Thro' Perspective more wistfully,
 When by mischance the fatal string, 465
 That kept the tow'ring Fowl on wing,
 Breaking, down fell the star : Well shot,
 Quoth Whachum, who right wisely thought
 H' had levell'd at a star, and hit it :
 But Sidrophel, more subtil-witted, 470
 Cry'd out, What horrible and fearful
 Portent is this, to see a star fall !
 It threatens Nature, and the doom
 Will not be long before it come !
 When stars do fall, 'tis plain enough, 475
 The Day of Judgment's not far off :
 As lately 'twas reveal'd to Sedgwick,
 And some of us find out by Magic.

Y. 475. *When stars do fall.*]

*Sape enim stellas vento impendente videbis
 Præcipites cælo labi*——Virgil. *Georg.* i. 365, 366.

“ And oft before tempestuous winds arise

“ The seeming stars fall headlong from the skies.

Mr Dryden.

Non cadere in terram stellas et sidera cernis ?

Lucret. lib ii. p. 209.

*Vide Wolfii Lætion. Memorab. sub. Ann. 765. par. i. p. 200.
 Hoc tempore stellæ de cælo delapsæ sunt : significantes
 papam et clericos, ac ecclesiæ optimates de negotiis cælesti-
 bus, quorum cura sola solis illis demandata esset, desci-
 scere, et terrenis mundi rebus se involvere.*

Y. 477. *As lately 'twas reveal'd to Sedgwick.*] William Sedgwick, a whimsical enthusiast, sometimes a Presbyterian, sometimes an Independent, and at other times an Anabaptist ; sometimes a prophet, and pretended to foretel things out of the pulpit to the destruction of ignorant people : at other times pretended to revelations ; and upon pretence of a vision that doomsday was at hand, he retired to the house of Sir Francis Russel in Cambridgeshire, and finding several gentlemen at bowls, called upon them to prepare for

Then since the time we have to live
In this world's shorten'd, let us strive 480
To make our best advantage of it,
And pay our losses with our profit.

This feat fell out, not long before
The Knight, upon the forenam'd scdre,
In quest of Sidrophel advancing, 485
Was now in prospect of the Mansion :
Whom he discov'ring, turn'd his Glass,
And found far off, 'twas Hudibras.

Whachum (quoth he) look yonder, some
To try, or use our art are come : 490
The one's the learned Knight ; seek out
And pump 'em what they come about.
Whachum advanc'd, with all submissness
T' accost 'em, but much more their bus'ness :
He held a stirrup while the Knight 495
From Leathern Bare-bones did alight ;
And taking from his hand the bridle,
Approach'd the dark Squire to unriddle :
He gave him first the time o' th' day,
And welcom'd him, *as he might say* : 500

their dissolution ; telling them, that he had lately received a revelation that doomsday would be some day the week following. Upon which they ever after called him *Doomsday Sedgwick*. Wood's *Athenæ Oxon.* part ii. col. 335, 336. first edition.

Y. 491. *The one's the learned Knight.*] It appears from Lilly's Life, that he and the Knight were acquainted ; so that from hence, and the Knight's figure, he might well know him at a distance. I need not observe (for every reader will readily do it) how naturally Whachum makes a discovery of the Knight's business from Ralpho, and how artfully he communicates it to Sidrophel. Upon this discovery is founded the Knight's surprise, and his learned debate with the conjurer, which is gradually worked up to such a warmth, as necessarily involves the Knight in a fourth engagement, whereby he happily gains a second victory. Mr B.

He ask'd him whence they came, and whither
 Their bus'ness lay? Quoth Ralpho, Hither.
 Did you not lose?—Quoth Ralpho, Nay;
 Quoth Whachum, Sir, I meant your way.
 Your Knight——Quoth Ralpho, Is a Lover, 505
 And pains intolerable doth suffer:
 For Lovers hearts are not their own hearts,
 Nor lights, nor lungs, and so forth downwards.
 What time?——Quoth Ralpho, Sir, too long,
 Three years it off and on has hung—— 510
 Quoth he, I meant what time o' th' day 'tis;
 Quoth Ralpho, Between seven and eight 'tis:
 Why then:(quoth Whachum) my small Art
 Tells me, the Dame has a hard Heart,
 Or great Estate.——Quoth Ralph, A Jointer, 515
 Which makes him have so hot a mind t' her.
 Mean while the Knight was making water,
 Before he fell upon the matter;
 Which having done, the Wizard steps in,
 To give him suitable reception; 520
 But kept his bus'ness at a Bay,
 Till Whachum put him in the way;
 Who having now, by Ralpho's light,
 Expounded th' errand of the Knight,
 And what he came to know, drew near, 525
 To whisper in the Conj'rer's ear,
 Which he prevented thus: What was't,
 Quoth he, that I was saying last,
 Before these Gentlemen arriv'd?
 Quoth Whachum, Venus you retriev'd, 530

V. 530. *Quoth Whachum, Venus you retriev'd.*] Whachum
 having pumped Ralph, and learned of him the business they
 came about, tells it to his master in astrological cant; Mars
 and Venus are the lovers, and his mistress in opposition.
 She is not *Virgo*, therefore a widow. Dr B.

In opposition with Mars,
 And no benign friendly stars
 T' allay th' effect. Quoth Wizard, So!
 In Virgo? ha! Quoth Whachum, No.
 Has Saturn nothing to do in it?

535

One-tenth of's circle to a minute,
 'Tis well, quoth he.—Sir, you'll excuse
 This rudeness, I am forc'd to use:
 It is a Scheme and Face of Heaven,
 As th' Aspects are dispos'd this Even,
 I was contemplating upon,
 When you arriv'd; but now I've done.

540

Quoth Hudibras, if I appear
 Unseasonable in coming here
 At such a time, to interrupt
 Your Speculations, which I hop'd

545

ψ. 535, 536. *Has Saturn nothing to do in it?—One tenth of's circle to a minute.*] The planet Saturn is thirty years (or thereabouts) going round the Zodiac: three years being the tenth of his circle, the Conjurer told the Knight he knew his errand. *Saturni circuitus absolvitur solummodo intra annos proxime triginta. Gassendi Astronomia, lib. iii. cap. 2.* "The time of his revolution" (says Dr Harris, *Astronomical Dialogues*, p. 131.) "is about thirty years, or "more exactly speaking, in 10759 days, six hours, thirty-six "minutes."

"Then lost is fullen Saturn's ample bounds,

"Who once in thirty years the world furrounds."

J. Taylor's Works, p. 132.

ψ. 539, 540. *It is a Scheme and Face of Heaven,—As th' Aspects are dispos'd this Even.*] See this piece of grimace exposed, Scott's Discovery of Witchcraft, b. xi. ch. 21.

ψ. 545, 546. —to interrupt—Your Speculations.] From the succeeding part of this Canto, it is plain that Sidrophel did not gain the same cred^t with Hudibras that another fortune-teller did with the person who consulted him in a matrimonial case. (See L'Estrange's Fables, part ii. fab. 6.) "A fellow (says he) that had a wambling towards matri-

Assistance from, and come to use,
'Tis fit that I ask your excuse.

“mony, consulted a man of art in Moorfields, whether he
“should marry or not? The cunning man put on his con-
“sidering cap, and gave him this short answer: Pray, have
“a care how you marry hand over head, (says he), as peo-
“ple frequently do; for you are a lost man if you go that
“way to work: but if you can have the heart to forbear
“your spouse’s company for three days and nights well told,
“after you two are man and wife, I will be bound to burn
“my books, if you don’t find the comfort of it. The man
“took the virgin to his wedded wife, and kept his distance
“accordingly; while the woman, in the mean time, took
“pet, and parted beds upon it, and so the wizard saved his
“credit.”

Less fortunate in this respect was Dr William Ramsfey, with whom Dr Young was acquainted, (see *Sidrophel Vapulars*, p. 31.) “Who publicly boasted of skill enough in astro-
“logy to foreknow a man’s fate, particularly whether he
“were born to be rich, fortunate, in marriage, &c. and de-
“pended so much upon it, as to assure himself of great
“wealth, and happy nuptials: who yet died poor in a goal,
“after he had married such a wife as prevailed upon him
“to write that satire entitled *Conjugium Conjurgium*.”

Some of the faints of those times, in cases of matrimony, took a different method, and pretended to seek the Lord; as appears from the following prayer of Mr George Swathe, minister of Denham in Suffolk: (see his *Prayers* published 1732, p. 15.) “O my good Lord, &c. I this night desire thy
“counsel in behalf of Roger Horsteede of Hengreave: Thou,
“Lord, knowest whether it be better for him to live a
“single life, or to marry the first woman that was pro-
“pounded to him, with whom he has been thrice, who
“loves him well; or to accept of the second maid proffered
“him, which is farther off, whom he hath only seen once,
“she having carnal friends, and more beauty, and more
“pleasing behaviour than the former, who hath godly
“friends: yet at this present I know neither of these, nor
“any of their friends by name or face. Lord, I desire thy
“special counsel, which I shall advise him unto, or to live
“as he is. I know not of these three things which is best
“for him to chuse: I pray thee, guide me in my judgment,
“that so I may in due time direct him what way to chuse,

By no means, Sir, quoth Sidrophel,
The stars your coming did foretel ; 550
I did expect you here, and knew,
Before you spake, your bus'ness too.

Quoth Hudibras, Make that appear,
And I shall credit whatsoe'er
You tell me after, on your word, 555
Howe'er unlikely, or absurd.

You are in Love, Sir, with a Widow,
Quoth he, that does not greatly heed you,
And for three years has rid your Wit
And Passion, without drawing Bit : 560.

" what to do. Thou, O my God, knowest what way is best,
" what course will be most for thy glory, and for his good.
" Lord, he desires to resign his will to thy will ; he desires,
" to go in that way wherein thou wilt meet him, wherein
" thou wilt bless him, wherein he may gain thee most glo-
" ry in his life and conversation. If thou wilt continue to
" him the gift of chastity, as thou hast for thirty-five years,
" then persuade his heart that way : if thou wilt have him
" accept of the first offer, then direct him that way : if thou
" wilt have him take the second proffer, then counsel him
" that way, or shew to me which of these ways are best,
" that I may direct him as from thy counsel. Lord, let thy
" hand appear in the pitching of his heart upon that choice
" which thou wouldst have him make ; let thy Providence
" appear in his choice. Hear my desires, petitions, and re-
" quests for him."

ψ. 550. *The Stars your coming did foretel.*] " How to
" determine their influence particular (says the author of
" the Turkish Spy, vol. VIII. b. iv. let. 10.) by divination,
" by calculating nativities, erecting horoscopes, and other
" schemes of astrology ; to foretel things to come, to avoid
" prognosticated evils, and engross all happy events ; to
" predict other mens' fates, whilst we are ignorant of our
" own, &c. is a thing which appears to me beyond the
" power of human reason, and a science built on sand."

ψ. 557. *You are in Love, Sir, with a Widow.*] See Gipsey, fortune-teller to Sir Roger de Coverley, Spectator, No. 130.

And now your bus'ness is to know
If you shall carry her or no.

Quoth Hudibras, You're in the right,
But how the Devil you come by't,
I can't imagine; for the Stars, 565
I'm sure, can tell no more than a Horse;
Nor can their aspects (though you pore
Your eyes out on 'em) tell you more
Than th' Oracle of Sieve and Sheers,
That turns as certain as the Spheres; 570
But if the Devil's of your counsel,
Much may be done, my noble Donzel;
And 'tis on his account I come,
To know from you my fatal doom.

Quoth Sidrophel, If you suppose, 575
Sir Knight, that I am one of those,

ψ. 565, 566. —for the Stars—I'm sure can tell no more than a Horse.] Paracelsus (according to Mr Webster, Displaying of supposed Witchcraft, chap. xvii. p. 340.) was of a different opinion: *Præterea sideribus nota sunt omnia, quæ in natura existunt; unde (inquit) sapiens dominabitur astris: is sapiens, qui virtutes illas ad sui obedientiam cogere potest.*

Nay, some astrologers (see Gassendus's Vanity of Judiciary Astrology, p. 6.) supposed, "That in the Zodiac were twelve princely gods presiding over the twelve signs, there being besides thirty other stars as privy-counsellors to those deities; which did observe and recount all occurrences upon earth, that the celestial senate might consult and decree accordingly."

ψ. 569. *Than th' Oracle of Sieve and Sheers.*] See the manner of trying this foolish experiment in Wierus, (*De Præstigiis Demonum, lib. 2. cap. xii. p. 196.*) and in Scott, Discovery of Witchcraft, book 12. ch. xvii. p. 262. book 16. ch. v. p. 478.

ψ. 572. —my noble Donzel.] Or Don. The word used by Face to Surl-y, who (in Ben Johnson's Alchymist, act. iv. sc. 3. and sc. 6.) acted the part of a Spaniard.

I might suspect, and take th' Alarm,
 Your bus'ness is but to inform :
 But if it be, 'tis ne'er the near,
 You have a *wrong Sow by the Ear*;
 For I assure you, for my part,
 I only deal by *Rules of Art*,
 Such as are lawful, and judge by
 Conclusions of Astrology :

580

ψ. 578. —but to inform.] At that time there was a severe inquisition against witches, conjurers, &c. (Mr W.) as there was at the beginning of the reign of King James I. I find in Rhymer's *Fœdera*, vol. XVI. p. 666. a special pardon from King James to Simon Read, for practising the black-art.

ψ. 580. *You have a wrong Sow by the Ear.*] One of Sancho Pancha's proverbial expressions: "He that thinks to grunt at me, has a wrong sow by the ear." Don Quixote, vol. II. ch. xx. p. 249.

ψ. 581, 582. *For I assure you, for my part,—I only deal by Rules of Art.*] Gassendus observes, (see *Vanity of Judiciary Astrology*, p. 136.) "That Heminga, a modern, having proposed thirty eminent nativities, and reduced them to strict examination, according to the best rules of art, he declared, that the experiments did by no means agree with the rules; sad events befalling such as were born under the most happy and promising positions of heaven; and good befalling such as the heavens frowned upon, and threatened all the ruin and mischief unto that can be imagined: and therefore concluded, that astrologers, when they give judgment of a nativity, are generally the whole heavens wide of the truth." Nay, Cardan himself owned, (see Gassendus's *Vanity of Judiciary Astrology*, p. 159.) That of forty things, scarce ten happened right.

ψ. 584. *Conclusions of Astrology.*] Mr Ward, rhetoric-professor of Gresham-College, (see his *Lives of the Professors*, p. 126.) informs us, that the learned Mr Gataker desiring Mr Henry Briggs, the first geometry-professor of that college, to give him his judgment concerning judicial astrology, his answer was, That he conceived it to be a mere system of groundless conceits. And Mr Oughtred calls him *the mirror of the age*, for his excellent skill in geometry. Tacitus—

But for the Devil, know nothing by him, 585
But only this, that I defy him.

Quoth he, Whatever others deem ye,
I understand your Metonymy :
Your words of second-hand intention,
When things by *wrongful Names* you mention ; 590
The mystic sense of all your Terms,
That are indeed but Magic Charms,
To raise the Devil, and mean one thing,
And that is downright Conjuring ;

of old has exposed them, (see Sir Henry Savile's translation, vol. III. b. i. p. 44.) Kircher speaks contemptibly of them : (*Athanasii Kircheri itiner. exstatic. in Globum Fovis*, p. 213.) *Non possum non improbare, improbam quorundam astrologorum audaciam et temeritatem, qui tam tuto et confidenter de fortuna, et eventibus, tum regnorum, tum nationum secuturis vaticinantur, dum astrologiam infallibilibus veritatis regulis astringere se posse putant.* Wolfius (*Lectio. Memor. par. i. p. 796.*) has given a remarkable account of an astrologer's son at Milan, who was hanged, and thereby had eluded all the rules of his father's art. See the art fully exposed, *Dissertat. Favorini Philosophi, adversus eos qui Chaldei appellantur. A. Gellii Noct. Attic. lib. 14. cap. i. Jo. Pici Mirandula, lib. 6. tom. i. p. 397. Fra. Valesii, lib. De Sacra Philosophia, cap. 31. Turkish Spy, vol. viii. b. 4. ch. x. Gassendus's Vanity of Judiciary Astrology, passim. Preface to Dr Long's Astronomy, p. 5. ; and Dr James Young's Sidrophel Vapulans, p. 34. where it is fully exposed by many learned men, who had studied that art.*

ψ. 588. *I understand your Metonymy.*] Metonymy is a figure in rhetoric, which implies a changing or putting of one name or thing for another ; as when the cause is put for the effect, the subject for the adjunct, or contrarily.

ψ. 592, 593. *That are indeed but Magic Charms,—To raise the Devil.*] Mottray (*Travels, vol. ii. p. 334.*) seems to dispute the possibility of raising the devil ; and endeavours to confirm his opinion by a remarkable story of Baron L—, a Danish prisoner of war, who was confined in one of the prisons of Stockholm, for having been convicted of a

And in itself more warrantable, 595
 Than Cheat, or Canting to a Rabble,
 Or putting Tricks upon the Moon,
 Which by confed'racy are done.
 Your ancient Conjurers were wont
 To make her from her sphere dismount, 600

design of treating with the devil, for a certain sum of money, which at that time he stood in extreme need of—and, to this end, instead of ink, he had with his own blood signed a bond, by which he himself, and some companions of his, (who, for want of money and credit, had signed it in the same manner), firmly and truly made their souls over to the infernal spirit after their deaths; upon condition that he would pay them down that sum: but neither he, nor any of the rest could compass their desired end, notwithstanding all the pains they took about it; going by nights under gibbets, and in burying-places, to call upon him, and desire him to trust them; but neither body nor spirit (says he) ever came to treat with them: at last one of them finding the devil would not help him, determined to try what he could do for himself; and having robbed and murdered a man, he was taken up, tried and executed, and in his confession he owned the transaction and intent. And in Baron L——'s chamber the bond was found, but torn to pieces, as void and of none effect.

Y. 599, 600. *Your ancient Conjurers were wont—To make her from her sphere dismount.*] This power was ascribed to them by the Heathen poets. Thus Virgil speaks, (*Bucol. Ecl. viii. 69, 70.*),

*Carmina vel cælo possunt deducere lunam,
 Carminibus Circe socios mutavit Ulyssæi.*

“Pale Phoebe, drawn by verse, from heaven descends,
 “And Circe chang'd with charms Ulysses' friends.”

Mr Dryden.

And Canidia, the witch in Horace, boasts of her power in this respect,

*Mæque terra cedit insolentia,
 An que movere cereas imagines
 (Ut ipse nosti curiosus) et polo
 Dirigere lunam—*

Horat. Canid. epod. xvii. 257, &c.

And to their Incantations stoop ;
 They scorn'd to pore thro' Telescope,
 Or idly play at bo-peep with her,
 To find out cloudy, or fair weather,
 Which ev'ry Almanac can tell
 Perhaps as learnedly, and well
 As you yourself— Then, friend, I doubt
 You go the furthest way about :

605

And the witch in Ovid pretended to the same power.

Te quoque luna traho, &c. Metam. vii. 207, &c.

“ And thee, Titania, from thy sphere I hail,
 “ Though brass resounding thy extremes avail.”

Mr. G. Sandys.

This opinion seems to be sneered by Propertius, in the following lines, (*lib. I. eleg. i. 19.*),

*At vos deductæ quibus est fallacia Luna,
 Et labor in magicis sacra piare focis,
 En agedum Domine mentem convertite nostra,
 Et facite illâ meo palliat ore magis.
 Tunc ego crediderim vobis, et sidera et amnes
 Posse Cyteinis ducere carminibus.*

Vide Tibull. de Fascinatrice, lib. i. eleg. 2.

The author of this opinion (as Mr Sandys observes, Notes upon the 7th book of Ovid's Metamorph. p. 144. edit. 1640.) was Aglonice, the daughter of Hegemon, “ Who being skilful in astronomy, boasted to the Thessalian women, (foreknowing the time of the eclipse), that she should perform it at such a season, which happening accordingly, they gave credit to her deception.—Nor is it a wonder, (says Vives), that those learned men (namely, Pindarus and Stesichorus) should believe that the moon was drawn down from heaven, since a sort of men, as we remember, believed an ass had drank her up ; because as she shone in the river where he drank, a cloud, on the sudden, overshadowed her : for this the ass was imprisoned, and after a legal trial, immediately ripped up, to let the moon out of his belly, that she might shine out as formerly.” Colymbus imposed upon the Jamaicans in the same manner, by foretelling an eclipse to happen two days after, which they took for a miracle. Purchas's Pilgrims, vol. v. p. 606.

Your modern Indian Magician
 Makes but a hole in th' earth to piss in, 610
 And straight resolves all questions by't,
 And seldom fails to be i' th' right.
 The Rosy-Crucian way's more sure
 To bring the Devil to the lure;
 Each of 'em has a sev'ral gin, 615
 To catch Intelligences in.
 Some by the Nose with fumes trapan 'em,
 As Dunstan did the Devil's Grannum;

ψ. 609, 610. *Your modern Indian Magician—Makes but a hole in th' earth to piss in, &c.*] The translator of Torquemada, entitled, *The Spanish Mandeville*, (fol. 62.) gives the following account: "Amongst other things which are written in the *Malleus Maleficarum*, you shall find, that the commissioners having apprehended certain sorceresses, willed one of them to shew what she could do; assuring her life, on condition that from thenceforward she should no more offend in the like: whereupon, going out into the fields, in presence of the commissioners, and many others, she made a pit in the ground with her hands, making water therein; which being done, she stirred about the urine with one of her fingers, out of which by little and little, after she had made certain characters, and mumbled a few words, there rose a vapour, which ascending upward like a smoke, began to thicken of itself in the midst of the region of the air, gathering and making there a black fearful cloud, which cast out so many thunders and lightnings, that it seemed to be a thing hellish and infernal. The woman remaining all this while still, asked the commissioners at last, where they would have that cloud discharge a great quantity of stones? They pointing to a certain place, where it could do no hurt, the cloud of a sudden began to move itself with a great furious blustering of winds; and in a short space, coming over the place appointed, discharged a great number of stones, like a violent shower, directly within the compass thereof." See *Travels of Le Blanc*, part II. chap. xxiii. p. 302. And something remarkable, *Wolfsi Lektion. Memorab. par. i. p. 278.* and other stories of this kind, with a confutation, *Scot's Discovery of Witchcraft*, chap. xiii. p. 60.

Others with Characters and Words
 Catch 'em, as men in Nets do Birds; 610
 And some with Symbols, Signs, and Tricks,
 Engrav'd in Planetary nicks,
 With their own influences will fetch 'em
 Down from their orbs, arrest, and catch 'em;
 Make 'em depose and answer to 615
 All Questions, e'er they let them go.
Bumbastus kept a Devil's Bird
 Shut in the pummel of his sword,

ψ. 617, 618. *Some by the Nose with fumes trapan 'em, — As Dunstan did the Devil's Grannum;*] St Dunstan was made Archbishop of Canterbury, anno 961. His skill in the liberal arts and sciences (qualifications much above the genius of the age he lived in) gained him first the name of a conjurer, and then of a saint. He is revered as such by the Romanists, who keep an holyday, in honour of him, yearly on the 19th of May. The Monkish writers have filled his life with romantic stories, and amongst the rest with this mentioned by our Poet: He was (say they) once tempted to lewdness by the devil, under the shape of a fine lady; but instead of yielding to her temptations, he took the devil by the nose, with a pair of red hot tongs. See English Martyrology, by a Catholic priest, 1608. p. 244. Wheatley's Rational Illustrat. fol. edit. p. 66. Winstanley's England's Worthies, p. 25.

ψ. 619. *Others with Characters and Words, &c.*] See Chaucer's third Book of Fame, Works, 1602. fol. 267. Webster's Displaying of supposed Witchcraft, ch. xvii. p. 321, &c.

ψ. 627, 628. *Bumbastus kept a Devil's Bird—Shut in the pummel of his sword.*] Naudaeus (in his History of Magic, translated by Davies, chap. xiv. p. 185.) observes of this familiar spirit, "That though the Alchemists maintain, that
 " it was the secret of the philosopher's stone; that yet it
 " were more rational to believe that if there was any thing
 " in it, it was certainly two or three doses of his laudanum,
 " which he never went without, because he did strange
 " things with it, and used it as a medicine to cure almost
 " all diseases."

Paracelsus had such an opinion of his own chemical nostrums, that he gloried he could make men immortal by the

That taught him all the cunning pranks
Of past and future Mountebanks.

630

philosopher's stone, potable gold, and other arcana; and yet he himself died at the age of forty-seven. *Vide Arcana Paracelsi, Op. Van Helmont*, page 479. Sir Tho. Browne's *Vulgar Errors*, book iii. ch. 12. *Wolff's Lætion. Memorab. par. ii. p. 284, 285.*

Paracelsus was called *Aurelius, Philippus, Paracelsus, Theophrastus, Bombastus de Hohenheim*. He was born at the village of Eintidlen, two German miles distant from the Helvetic Tigurum, now called *Zurich*. It is said, that for three years he was a sow-gelder.—His father, William Hohenheim (a base child of a master of the Teutonic order) not only left him a collection of rare and valuable books, but committed him first to the care of Trimethius abbot of Spanheim, and afterwards to Sigisfund Eugger of Zurich, famous for his Chemical Arcana. According to his own account, he visited all the universities of Europe; and at twenty years of age had searched into the mines of Germany and Russia, till at last he was taken prisoner by the Tartars, and by them sent to Constantinople. In his travels he obtained a collection of the most sovereign remedies for all distempers, from doctors of physic, barbers, old women, conjurers and chymists; and was afterwards employed as a doctor and surgeon in armies, camps, and sieges. He signalized himself at first by a rash inconsiderate use of Mercury and Opium in the cure of the leprosy, pox, ulcers, and dropsies. The efficacy of Mercury was not at that time well understood; and, according to the then opinion, opium being cold in the fourth degree, the use of it, through fear, was very much neglected; insomuch that by his rashness and boldness in the use of these, he performed many cures, which the regular physicians could not do; amongst which that on Frobenius of Basil was the most remarkable; for through his interest he was invited by the magistrates of that place to read public lectures in physic and philosophy: where he soon ordered the works of Galen and Avicenna to be burnt; declaring to his auditors, at the same time, that if God would not assist him, he would advise and consult with the devil. (*Vide Zwinger's Theatrum*, p. 227. Boerhaave's *Chemistry*, vol. ii. page 22. *Collier's Dictionary*.) Mr M. Probably from his affected language, swelling and blustering-nonsense, came the word bombast.

Kelly did all his feats upon
The Devil's Looking-glass, a Stone;

Y. 631, 632. *Kelly did all his feats upon—The Devil's Looking-glass, a Stone.*] This Kelly was chief Seer, or, as Lilly calls him, Speculator to Dr Dee, (Life, page 99.), was born at Worcester, and bred an apothecary, and was a good proficient in chemistry, and pretended to have the grand elixir, or philosopher's stone, which Lilly, in his Life, (p. 101.), tells us he made, or at least received ready made from a frier in Germany, on the confines of the Emperor's dominions. He pretended to see apparitions in a chrystal or berryl looking-glass, or a round stone like a chrystal. Alasco Palatine of Poland, Pucel a learned Florentine, and Prince Rosemberg of Germany, the Emperor's viceroy in Bohomia, were long of the society with him and Dr Dee, and often present at their apparitions; as was once the King of Poland himself: but Lilly observes, that he was so wicked that the angels would not appear to him willingly, nor be obedient to him. Life, p. 101.

Wever (Funeral Monuments) allows him to have been a chemist, that he lost his ears at Lancaster, and raised a dead body in that country by necromancy: that Queen Elizabeth sent for him out of Germany; but climbing over a wall at Prague, where it is reported he was imprisoned for a chemical cheat put on the Emperor, he broke his legs, and bruised himself so that he died soon after. He offered to raise up devils before Alasco, June 19. 1581. His spirits told him, 1584, he should die a violent death. Kelly, as I remember, is called Sir Edward by Mr Ashmole. Q. Whether Q. Elizabeth knighted him for secret services? (Mr S. W.) See more of him, Relation of what passed between Dr Dee and some Spirits, with a Preface by Meric Casaubon, 1659. folio, *passim*. Sir Francis Bacon's Apophthegms, No. 135. Ashmole's *Theatrum Chemicum Britannicum. prope finem*. Wever's Funeral Monuments, p. 45, 46. Ben Johnson's Alchymist, act iv. sc. 1.

Y. 632. *The Devil's Looking-glass.*] Dr Dee observes, (see Appendix Chronic. Johan. Glaston. p. 516.), that he shewed his famous glass, and the properties of it, to Queen Elizabeth.

This kind of juggling is mentioned by Fernellius, an eminent physician, (*lib. i. cap. 11. De abditis rerum Causis*, p. 111. edit. Geneva, 1647.), "Vidi quendam, vi verborum

Y.
other
than
Scien
V

Where playing with him at Bo-peep,
He solv'd all Problems ne'er so deep.

Agrippa kept a Stygian Pug,

635

I' th' garb and habit of a Dog,

That was his Tutor, and the Cur

Read to th' occult Philosopher,

And taught him subt'ly to maintain

All other Sciences are vain.

640

To this quoth Sidrophello, Sir,

Agrippa was no Conjuror,

"Spectra varia in speculum derivare, quae illic quaecunque

"imperaret, mox aut scriptis, aut veris imaginibus ita di-

"lucide exprimerent, ut prompte et facile ab assidentibus

"omnia internoscerentur. Audiebantur quidem verba sacra,

"sed obscoenis nominibus spurce contaminata: cujusmodi

"sunt elementorum potestates; horrenda quaedam et in-

"audita principum nomina, qui Orientis, Occidentis, Austri,

"Aquilonisque regionibus imperant." *Vide Wolfii Lection.*

Memorab. par. post. p. 420. De Johanne Teutonico. See

Lilly's Life, p. 50. Scot's Discovery of Witchcraft, book XV.

chap. xi, xii. p. 411. Webster's Displaying of supppsed

Witchcraft, p. 310.

ψ. 635. —a Stygian Pug.] *Vide Pauli Jovii Elog. Doctor.*

Viror. p. 187. Carm. ib. Baptista Posservini.

Latomi.

Hunc tumultum haud charites servant,

Sed Erynnies Atræ;

Non Musæ, at sparsis anguibz Eumenides:

Colligit *Alecto* Cineres, miscetque aconito,

Grataque dat *Stygio* Liba voranda *Cani*.

Qui quod erat vivum comitatus, atrociter *Orci*,

Nunc quoque per cunctas, raptat agitque vias:

Insultatque adeo, & furias quia noverat omnes,

Salutat, injungit nomine quamque suo.

O miseræ artes, quæ solæ ea commodo præstant,

Accedat *Stygias* notus ut hospes aquas.

ψ. 639, 640. And taught him subt'ly to maintain—All other Sciences are vain.] Nothing can be more pleasant than this turn given to Agrippa's silly book, *De Vanitate Scientiarum*. (Mr W.)

Nor Paracelsus, no nor Behmen;
 Nor was the Dog a Cacodæmon,
 But a true Dog that would shew tricks 643
 For th' Emperor, and leap o'er sticks;
 Would fetch and carry, was more civil
 Than other dogs, but yet no devil;
 And whatsoe'er he's said to do,
 He went the self-same way we go. 650

Y. 644. *Nor was the Dog a Cacodæmon.*] *Paulus Jovius* (*Elog. doctor. viror. edit. Basil. 1577 p. 187.*) gives in to the opinion of Agrippa's being a conjurer, and his dog a Cacodaemon. "Excessit e vita nondum senex apud Lugdunum, ignobili et tenebroso in Diversorio; multus eum tanquam Necromantiae suspicione infamem, execrantis; quod Cacodaemonem nigri canis specie circumduceret; ita ut quum propinqua morte ad penitentiam urgeretur, cani collare loreum magicis per clavorum emblemata inscriptum notis exolverit; in haec suprema verba irate prorumpens: Abi perdita bestia, quae me totum perdidisti: Nec usquam familiaris ille canis, ac asiduus itinerum omnium comes, et tum morientis domini desertor, postea conspectus est, quum praecipiti fugae saltu in Ararim se immerfisse, nec enataste ab his, qui id vidisse asserabant, existimetur."

Wierus, who was Agrippa's pupil and domestic, clears him from this heavy charge. He owns that he had a dog and a bitch, named *Monsieur* and *Mademoiselle*, which were great favourites; that the dog lay constantly under his bed, and was fed at his table: and as he knew most things that were transacted in foreign nations, the imprudent vulgar ascribed this to his dog, taking him to be a Daemon. But he observes, that in truth he corresponded with learned men in all nations, and daily received his intelligence from them. (*De praestig. Daemon. lib. 2. cap. 5. p. 164.* See *History of Magic, chap. 15. p. 200.*) See Glycas's account of Simon Magus's black dog, Heywood's Hierarchy of Angels, *lib. 7. p. 476.* and of two dogs at Salem, accounted Cacodaemons, or something as bad, for which they were put to death, Dr Hutchinson's *Historical Essay of Witchcraft, p. 82.* and Wierus's definition of a Cacodaemon, *lib. i. cap. 21.*

As for the Rosy-Cross Philosophers,
Whom you will have to be but forcerers,
What they pretend to, is no more
Than Trismegistus did before,
Pythagoras, old Zoroaster,
And Apollonius their master :
To whom they do confess they owe
All that they do, and all they know.

653

Quoth Hudibras, Alas ! what is't t' us,
Whether 'twas said by Trismegistus,

660

ψ. 655. — *old Zoroaster,*] The King of the Bactrians of that name, who was slain by Ninus, or Semiramis, has been commonly reputed the first inventor of magic. But Dr Howel (See Institution of General History, part, 1st, b. 1. chap. ii. p. 12.) is of opinion that Zoroastres the magician lived many years after this king of the Bactrians. Fabricius thinks it a difficult matter to adjust the time in which he lived, there being several of that name. *Bibliothec. Græc. tom. I. lib. 1. cap. xxxvi. p. 243. Vide Ammiani Marcellini Rerum Gestar. lib. xxiii. p. 374. Menagii Observat. in Diogenem Laertium, lib. i. edit. Paris. 1681. Jo. Pici. Mirandul. Astrolog. Sir Walter Raleigh's History of the World edit. 1614. p. 170. Dr Heywood's Hierarchy of Angels, p. 469. Dean Prideaux's Connect. &c. part I. book iv. p. 167. folio edit. Moyle's Works, vol. ii. p. 36, &c. Hearne's System of Universal History, vol. i. p. 398. Turkish Spy, vol. IV. book iv. chap. 9. Dr Hutchinson's Historical Essay, p. 13.*

ψ. 656. *And Apollonius their master.*] Apollonius Tyanæus's life was written by Philostratus and Damis. (*Vide Stephani Thes. Linguae Latinae. Lewis's History of the Parthian Empire, p. 237, &c.*) He was a great magician; and some Heathens, in spite to Christianity, affirm, that his miracles were as great as those of Christ and his Apostles. (See a remarkable account of him, Fleury's Ecclesiast. Hist. vol. ii. p. 70, 71, 101, 111, 148, 154, 155. *Wier. de præstig. Daemon. lib. ii. cap. 3, 11. Dr Meric Casaubon's preface to Dr Dee's Book of Spirits.*) He lived in the days of Domitian and Adrian. (*Vide Suida Lex. Fabricii Bibliothec. Græc. lib. iv. cap. 24, 59. See a long list of magicians, Turkish Spy, vol. VII. book iii. letter 5.*)

If it be Nonsense *false, or mystic,*
 Or not *intelligible, or sophistic?*
 'Tis not Antiquity, nor Author,
 That makes Truth Truth, altho' Time's daughter ;
 'Twas he that put her in the Pit, 665
 Before he pull'd her out of it ;
 And as he eats his Sons, just so
 He feeds upon his Daughters too :
 Nor does it follow, 'cause a Herauld
 Can make a gentleman, scarce a year old, 670
 To be descended of a race
 Of ancient Kings, in a small space ;

ψ. 665, 666. *'Twas he that put her in the Pit,—Before he pull'd her out of it ;*] This satire is fine and just. Cleantes said, that Truth was hid in a pit. Yes, (says our Author), but you Greek philosophers were they who first put her there, and then claimed to yourselves so much merit in drawing her out again. The first Greek philosophers extremely obscured truth by their endless speculations: and it was the pretended business of their successors to clear up matters. This does honour to our Author's knowledge of antiquity. Mr W.

ψ. 667, 668. *And as he eats his Sons, just so—He feeds upon his Daughters too :*] Chronus is said, by the mythologists, to have devoured his sons. Truth is said to be the daughter of Time; which Time is called by the Greeks *Chronus*, and so he may be said to eat his daughters. Mr W.

ψ. 669, 670, 671, 672. *Nor does it follow, 'cause a Herauld—Can make a gentleman, scarce a year old,—To be descended of a race—Of ancient Kings, in a small space.*] A sneer upon the mock gentry of those times, who, as they increased in riches, thought proper to lay claim to pedigrees to which they had no right. Cornelius Holland, a servant of the Vanes, got so much wealth as to make him saucy enough to hire William Lilly, and other pamphleteers, to derive his pedigree from John Holland Duke of Exeter, although it be known he was originally a link-boy. Walker's History of Independency, part ii. p. 26, 27.

Such gentry were Thomas Pury the elder; first a weaver in Gloucester, then an ignorant solicitor. (History of Inde-

That we should all opinions hold
Authentic, that we can make old.

Quoth Sidrophel, It is no part
Of prudence, to cry down an Art,
And what it may perform deny,
Because you understand not why;

675

pendency, part i. p. 167.) John Blackston, a poor shopkeeper of Newcastle. (*Id. ib.* p. 169.) John Birch, formerly a carrier, afterwards a colonel. (*Ibid.* p. 171.) Richard Salway, colonel, formerly a grocer's man. (*Id. ib.*) Thomas Rainborough, a skipper of Lynn, colonel and vice-admiral of England. (*Id. ib.*) Colonel Thomas Scott, a brewer's clerk. (*Ibid.* p. 173.) Colonel Philip Skippon, originally a wagoner to Sir Fra. Vere, (see an account of his rise, *History of Independency*, part i. p. 116, 117.) Colonel John Jones, a serving-man. (*Bates's Lives of the Regicides*, p. 22.) Colonel Barkstead, a pitiful thimble and bodkin goldsmith. (*History of Independency*, part ii. p. 155.) Colonel Pride, a foundling and drayman. (*History of Independency*, part ii. p. 252.) Colonel Hewson, a one-eyed cobbler; and Colonel Harrison, a butcher. These, and hundreds more, affected to be thought gentlemen, and lorded it over persons of the first rank and quality.

"Do you not know that, for a little coin,

"Heralds can foist a name into the line?"

Dryden's *Hind and Panther*.

This practice of the heralds is bantered by Sir Richard Steele, (in his mock Funeral; or, Grief A-la-mode), where he introduces the servant of Sable the undertaker, expressing himself in the following manner:

"Sir, I had come sooner, but I went to the heralds for a coat for Alderman Gathergrease that died last night. He has promised to invent one against to-morrow."

Sable. "Ah, pox take some of our cits! their first thing after their death, is to take care of their birth. Pox! let him bear a pair of stockings; for he's the first of his family that ever wore one."

See an account of the Biscayan, *Don Quixote*, vol. I. b. i. ch. viii. p. 71. and of such gentry, Beaumont and Fletcher's play, entitled *Nice Valour*; or, *Passionate Madman*, Works, part ii. p. 501.

(As Averrhois play'd but a mean trick,
To damn our whole Art for Eccentrick :) 680
For who knows all that knowledge contains ?
Men dwell not on the *Tops of Mountains*,
But on their sides, or rising's seat ;
So 'tis with knowledge's vast height.
Do not the Hist'ries of all Ages 685
Relate miraculous presages
Of strange turns, in the World's affairs
Foreseen b' Astrologers, Soothsayers,
Chaldeans, learn'd Genethliacs,
And some that have writ Almanacs ? 690

ψ. 679, 680. *As Averrhois play'd but a mean trick,—To damn our whole Art for Eccentric.*] Averrhois was an Arabian physician, surnamed *Commentator*, who lived at Cordova at Spain, in the year 1140. (*Vide Naucleri Chronograph.* vol. ii. p. 85. *Collier's Dictionary.*) "Averrhoes
"celeber philosophus, &c. ubique astronomiam lacerat,
"damnat, infectatur. Astrologorum opinionem, de coelesti-
"bus imaginibus, quibus subesse terrena figurae similis ani-
"malia putant, fabulosam dicit, qua tamen sublata, ruit
"maxima pars astrologicae superstitionis: alibi quidem
"(ait) contraria philosophiae, alibi fere omnia falsa dog-
"mata astrologorum: tum artem in universum vanam et
"infirmam." *Jo. Pici Miran. in Astrolog. lib. 1. tom. i.*
p. 282. Vide etiam Jo. Fra. Pici Mirandula, De Rerum
Prænotione, lib. 5. cap. vi. tom. II. op. p. 359.

ψ. 689. *Chaldeans, learn'd Genethliacs.*] Gassendus ob-
serves of the Chaldeans, (*Vanity of Judiciary Astrology*,
ch. xv. p. 98. edit. London, 1659, from Sextus Empiricus),
"That when they were to observe the time of an infant's
"nativity, one Chaldean sat watching on the top of an hill,
"or other eminent place not far from the groaning-cham-
"ber, and attended to the stars; and another remained be-
"low with the woman in travel, to give the sign, by ring-
"ing a kettle, or pan, at the instant of her delivery;
"which the other taking, observed the sign of the Zodiac
"then rising above the horizon, and accordingly they gave
"judgment of the infant's fortune; and this if the birth
"happened in the night: but if in the day, he that sat up-

The Median Emp'ror dreamt his daughter
 Had pist all Asia under water,
 And that a Vine, sprung from her Hanches,
 O'erspread his Empire with its branches:
 And did not Soothsayers expound it, 695
 As after by th' event he found it?
 When Cæsar in the Senate fell,
 Did not the sun eclips'd foretell,

"on the high place, observed only the motion of the sun." See Gassendus's remark upon it; and his first and second chapters, and the fourteenth, entitled, The Genethliacal Part of Astrology examined and exploded. *Sexti Empirici advers. Mathematicos, lib. v. p. 110. Aureliana, 1621.* Mr Whiston's Account of the Rise and Progress of Mathematics, prefixed to his Euclid, 1727, p. 5.

ψ. 691. *The Median Em'pror dreamt his daughter, &c.]*

* Astyages, King of Media, had this dream of his daughter Mandane, and the interpretation from the Magi; wherefore he married her to a Persian of mean quality, by whom she had Cyrus, who conquered all Asia, and translated the empire from the Medes to the Persians. *Herodot. Clio. lib. i. p. 50. edit. Hen. Stephani.*

ψ. 697. *When Cæsar in the Senate fell, &c.] * Fiunt aliquando prodigiosi et longiores solis defectus, quales occiso Cæsare Dictatore, et Antoniano bello totius anni pallore continuo. Plinii Nat. Hist. lib. ii. cap. 30.*

The prodigies and apparitions preceding his death, are mentioned by several writers. By Virgil, in his first Georgic:

"Earth, air, and seas with prodigies were sign'd,

"And birds obscene, and howling dogs divin'd—

"Blood sprung from wells, wolves howl'd in towns by night,

"And boding victims did the priests affright."

Mr Dryden.

Vide Horatii Carm. lib. 1, 2, Ad Augustum, cum not. Delphini. Livii Hist. lib. 116. cap. 44, 45. Plutarch's Life of Julius Cæsar, p. 435, 436, 437. Chronic. Chronicor. lib. ii. p. 130. Shakespeare's Julius Cæsar, vol. vi. p. 137. Dr Middleton's Life of Cicero, vol. ii. Gassendus observes, (Vanity of Judiciary Astrology, p. 136.) That the Chaldeans predicted of Cæsar, Crassus, and Pompey, that each of them

And, in resentment of his slaughter,
 Look'd pale for almost a year after ? 700
 Augustus having b' oversight
 Put on his left shoe 'fore his right,
 Had like to have been slain that day,
 By Soldiers mut'ning for pay.
 Are there not myriads of this sort, 705
 Which stories of all times report ?
 Is it not ominous in all Countries,
 When Crows and Ravens croak upon trees ?
 The Roman Senate, when within
 The city walls an Owl was seen, 710
 Did cause their Clergy, with Lustrations,
 (Our Synod calls Humiliations),
 The round-fac'd prodigy t' avert
 From doing Town or Country hurt :

should not die but in full old age, but in their houses, but in peace and undistinguished honour; and yet their fates were violent, immature, and tragical.

Kircher pretends to account for the paleness of the sun in the following manner: (*Itin. Exstatic. in Globum Solis*, p. 162.) "Hoc unicum tibi persuasum habeas, tanti pallo-
 ris, ac diminuti luminis in sole causas alias non fuisse,
 " nisi faevas hujus globi tempestates, quibus, eo tempore
 " cataractis solaribus circumquaque reclusis, tanta fumorum,
 " vaporumque copia et multitudo exorta fuit, ut omnem
 " paene lucem in totius solis faciem inducta eclipsi; morta-
 " libus eriperet: pallor vero contigit ob raritatem vapo-
 " rum; per quos sol non secus ac per tenuem nubem trans-
 " lucens, abducta nonnihil luce palliditatem necessario in-
 " currit, quam mox ac exuerit serenitas solis sequitur."

ψ. 701. *Augustus having, &c.*] * *Divus Augustus levum sibi prodidit calceum præposere indutum, quo die seditione militum prope afflictus est. Plin. lib. 2. Vide Sueton. lib. ii. f. 29.*

ψ. 709. *The Roman Senate, &c.*] * *Romani L. Crasso et C. Mario Coss. Bubone viso orbem lustrabant.* See a remarkable account of an owl that disturbed Pope John XXIV. at a council held at Rome. *Fascicul. Rer. Expetendar. et Fugiendar.* p. 402. Browne's edition.

Canto III. H U D I B R A S. 213

And if an Owl have so much power, 715

Why should not Planets have much more?

That in a Region far above

Inferior fowls of the air move,

And should see further, and foreknow

More than their Augury below? 720

Though that once serv'd the Polity

Of mighty states to govern by;

And this is what we take in hand

By pow'rful Art to understand;

Which, how we have perform'd, all ages 725

Can speak th' Events of our presages.

Have we not lately, in the Moon,

Found a New World, to th' Old unknown?

ψ. 719, 720, 721, 722. —and foreknow—*More than their Augury below?—Though that once serv'd the Polity—Of mighty states to govern by.*] The Grecians and Romans were superstitiously governed by auguries. See his Grace of Canterbury's *Antiquities of Greece*, as to the former; and Dr Kennet's *Roman Antiquities*, and Dr Middleton's *Life of Cicero*, 4to edition, vol. II. p. 552, &c. as to the latter.

ψ. 727, 728. *Have we not lately, in the Moon,—Found a New World, to th' Old unknown?*] “The fame of Galileo's observations excited many others to repeat them, and to make maps of the moon's spots: amongst the rest, “Langrenus, the King of Spain's cosmographer, and Hevelius, consul of Dantzick, were the most diligent to fit their maps for astronomical uses. It was necessary to give names to the most remarkable spots and regions: Langrenius called them by the names of the most noted mathematicians, philosophers, and patrons of learning; but “Hevelius, pretending great difficulty in a just distribution of the land, in proportion to the merits of the learned, “abolished their received grants and titles, and called them by the geographical names of places on earth, without the least resemblance in their shapes and situations: “This vanity of his has embarrassed the lunar region with “a double nomenclature.” (See Dr Smith's *Complete Sy-*

Discover'd Sea and Land, Columbus
 And Magellan cou'd never compass? 730
 Made mountains with our Tubes appear,
 And cattle grazing on 'em there?
 Quoth Hudibras, You ly so ope,
 That I, without a Telescope,
 Can find your tricks out, and descry 735
 Where you tell truth, and where you lie :

Rem of Optics, vol. II. book 4. ch. ii. p. 426. *Introduct. ad veram Physicam, a Joanne Keyl; M. D. lect. x. p. 118. edit. 1721. See Dr Hook's Micrograph. obser. 60. p. 242, &c.*)
 "Lucidæ illæ lunaris globi plagæ, nihil aliud sunt quam
 "terrestrium portionum eminentiores regiones: fæcæ, aut
 "maria aut lacus exhibent: nigrae vero aut umbræ mon-
 "tium, aut luci inaccessas vallium profunditates cavitates-
 "que indicant: quod vel inde apparet, quod sol quanto su-
 "pra horizontem lunarem juxta phases ascenderit altius,
 "tanto obscuriusculas hujusmodi plagas magis magisque
 "illustratas videas donec in mæridie, qui sit tempore oppo-
 "sitionis solis et lunæ; videlicet in plenilunio prorsus eva-
 "nescant." *Athanasii Kircheri Iter Exstaticum in Lu-
 nam, 1656. p. 80. Ben Johnson says, in banter of this opi-
 nion, (see Works, 1640. vol. i. p. 42.) "Certain and sure
 "news; news from the new world discovered in the moon;
 "of a new world, and new creatures in that world; in the
 "orb of the moon, which is now found to be an earth in-
 "habited with navigable seas and rivers; variety of na-
 "tions, politics and laws; with havens cut, castles, port-
 "towns; inland cities, boroughs, hamlets, fairs and mar-
 "kets; hundreds, and wapentakes; forests, parks, coney-
 "grounds, meadows, pasture, what not?" See the Cure of
 Melancholy, by Democritus Junior, concerning the Planets
 being inhabited, p. 254.*

Y. 729, 730. *Discover'd Sea and Land, Columbus—And
 Magellan cou'd never compass?*] See an account of Co-
 lumbus and Magellan, Collier's Dictionary. Lediard's Naval
 History, vol. i. p. 76, 96. *Chronic. Jo. Glastoniens. a Tho.
 Hearne, page 552. Linschoten's Voyages, part ii. p. 264.
 Purchas's Pilgrims, part I. book ii. chap. 1. §. IV. vol. v.
 book 8. Churchill's Voyages, vol. ii. p. 499. Turkish Spy,
 vol. V. book iii. letter 9.*

For Anaxagoras long agon,
 Saw Hills, as well as you, i' th' Moon :
 And held the Sun was but a piece
 Of Red-hot Ir'n, as big as Greece ;
 Believ'd the heav'ns were made of Stone,
 Because the Sun had voided one :
 And, rather than he would recant
 Th' Opinion, suffer'd banishment.

740

But what, alas ! is it to us
 Whether i' th' Moon mea thus or thus
 Do eat their Porridge, cut their corns,
 Or whether they have tails or horns ?
 What Trade from thence can you advance,
 But what we nearer have from France ?
 What can our Travellers bring home,
 That is not to be learnt at Rome ?
 What Politics, or strange Opinions
 That are not in our own Dominions ?

745

750

ψ. 737. *For Anaxagoras long agon.*] See Dr Wilkins's
 Discovery of a new World of the Moon, prop. ix. page 95.
 4th edition.

ψ. 739, 740. *And held the Sun was but a piece—Of Red-hot Ir'n, as big as Greece;*] See various opinions concerning the bigness of the sun, enumerated by the commentator upon Creech's Lucretius, book v. p. 489. edit. 1714. Dr Derham's Astro-Theology. Its distance from the earth is computed by Dr Harris (see Astronomical Dialogues, p. 75.) to be 70,000,000 of miles, or 80, and its diameter, or breadth from one side to the other, about 800,000 miles, which is above 100,000 times greater than the diameter of our earth : and therefore the bulk, or rather quantity of matter in the sun, must exceed that of the earth above 100,000,000 times, page 76.

ψ. 741, 742. *Believ'd the heav'ns were made of Stone, —Because the Sun had voided one.*] Vide Diogenis Laertii *Anaxagor. lib. ii. segm. 10, 11, 12.* See a banter upon the prodigy of raining stones, Barclay's *Argenis, lib. II. cap. iv. p. 133. 4to edit.*

What Science can be brought from thence, 755
In which we do not here commence ?

What revelations, or religions,
That are not in our native Regions ?
Are sweating Lanthorns, or Screen-fans,
Made better there, than th' are in France ? 760

Or do they teach to *sing* and *play*
O' th' Guittar there a newer way ?
Can they make Plays there, that shall fit
The public Humour, with less Wit ?

Write *wittier* Dances, quainter shows, 765
Or fight with more ingenious Blows ?
Or does the Man i' th' Moon look big,
And wear a huger Periwig,
Shew in his gate, or face, more tricks
Than our own Native Lunaticks ? 770

Y. 759. *Are sweating Lanthorns, or Screen-fans.*] Screen-fans are made of pasteboard, straw, feathers, or some such light materials, and are often hung up by chimneys, to be used occasionally for defending the face or eyes from the fire. Mr D.

Y. 763. *Can they make Plays there, &c.*] See Cervantes's Life by Mr Jarvis, prefixed to his translation of Don Quixote, p. 30, 31. Mr Warburton is of opinion, that the plays here mentioned, are those which were after satirized by the Rehearsal. This may be true with regard to some; but Mr Dryden, the principal person satirized in that play, stands clear: for his first play, the Wild Gallant, was first published in 1668, or 1669, (see his Life, General Historical Dictionary, p. 678.), and these lines under consideration, were published in the year 1664.

Y. 767, 768. *Or does the Man i' th' Moon look big,—And wear a huger Periwig.*] A banter probably upon the French; for in 1629 is reckoned the epocha of long perruques; at which time they began to appear at Paris, whence they spread by degrees throughout the rest of Europe. Chambers's Cyclopædia. See Perruque.

Y. 770. *Than our own Native Lunaticks?*] A sneer probably upon the then Lunatic House of Commons, who were

But if w' out-do him here at home,
 What good of your design can come ?
 As Wind i' th' Hypochondries pent,
 Is but a blast if downward sent ;
 But if it upward chance to fly,
 Becomes new Light and Prophecy :

775

literally taken for madmen by a country bumpkin: he desiring to see Bedlam, was carried to the House of Commons, and peeping in at the lobby, by his friend's direction, and seeing the members in a hurry, attended with great noise, as was usual in those times; he scoured off at the sight, with an outcry all the way as he went, That the madmen were broke loose. L'Estrange's Fables, part ii. fab. 165.

ψ. 773, 774. *As Wind i' th' Hypochondries pent,—Is but a blast if downward sent ;*] The alteration by the merry writer of a tract, entitled, The Benefit of F-t-ng explain'd.

Is but a f—t if downward sent.] Which he defines (p. 9.) to be, “A nitro-aerial vapour, exhaled from an adjacent pond of stagnant water, of a saline nature, and rarefied and sublimed into the nose of a microcosmical alembic, by the gentle heat of a stercorareous balneum, with a strong Empyreuma, and forced through the posteriors, by the compressive power of the compulsive faculty.”

Which thought was probably borrowed from a book entitled, *Facetia Facetiarum: hoc est, Joco-Seriorum Fasciculus Novus, Pathopoli*, 1657, p. 42. where is the following question, and answer.

“An peditus arte chymica distillari possit, ita ut educatur quinta peditum essentia?” *Resp.* “Maxime, sed cum spiritus sint, idcirco recipiente amplo, quali utuntur in oleo vitrioli, et podice arte applicato, excipiendi sunt magna copia; deinde condensandi in oleosam substantiam, sive balsamum: qui postea per circulationem in sole perfici debet, et fiet quinta essentia maximarum factum.” See *Hypochondriac Regions*, Quincy's, and Blanchard's Physical Dictionaries, and Bailey.

ψ. 775, 776. *But if it upward chance to fly,—Becomes new Light and Prophecy.*] “Quando intro conduntur, et revolvuntur, vel occluduntur, flatus illi caput replent, et propter exhalationum multitudinem imaginationem corrumpunt, melancholicos, phreneticos, faciunt; alii-

So when your speculations tend
 Above their just and useful end,
 Although they promise strange and great
 Discoveries of things far fet., 780
 They are but idle Dreams and Fancies,
 And savour strongly of the Ganzas.
 Tell me but what's the nat'ral cause,
 Why on a Sign no Painter draws
 The Full-Moon ever, but the Half; 785
 Resolve that with your Jacob's Staff:
 Or why Wolves raise a hubbub at her,
 And Dogs howl when she shines in water;

"que gravissimis morbis hominem implicant." *Facet. Facetiar, &c. De peditu, ejusque speciebus, p. 35.*

Y. 782. *And savour strongly of the Ganzas.*] Gonzago (or Domingo Gonzales) wrote a voyage to the moon, and pretended to be carried thither by geese, in Spanish ganzas. (Mr W.) See an epitome of his romance, *Turkish Spy*, vol. V. book ii. chap. 11.

Y. 786. *Resolve that with your Jacob's Staff.*] A mathematical instrument for taking heights and distances. (See *Chambers's Cyclopadia.*)

"Reach then a soaring quill, that I may write

"As with a Jacob's staff to take her height."

Cleveland's Hecatomb to his Mistress, p. 11.

See a remarkable account of an astrologer at the King of Spain's court, who, without the help of this instrument, with the naked eye, could nearly take heights. *Lady's Travels, &c.* 5th edit. part iii. p. 251.

Y. 787. *Or why Wolves raise a hubbub at her.]*

—Et alte

Per noctem resonare lupus ululantibus, urbes.

Virgilii Georg. lib. i. 485, 486.

"Now the hungry lion roars,

"And the wolf howls the moon."

Shakespeare's *Midsummer Night's Dream*, act v. vol. I. p. 146. (See Mr Warburton's note.) "Pray you no more of
 "this, 'tis like the howling of Irish wolves against the
 "moon." Shakespeare's *As you like it*, vol. ii. p. 260. See
 Fletcher's *Fair Shepherdess*.

And I shall freely give my vote,
You may know something more remote. 790

At this deep Sidrophel look'd wise,
And staring round with Owl-like eyes,
He put his face into a posture
Of Sapience, and began to bluster :

For having three times shook his head, 795
To stir his wit up, thus he said :

Art has no mortal enemies
Next Ignorance, but Owls and Geese :

Those consecrated Geese in Orders,
That to the Capitol were Warders ; 800

ψ. 793, 794. *He put his face into a posture—Of Sapience, and began to bluster.*] Much like this contrast, was that between Sir Sampson Legend, and old Foresight, (Congreve's *Love for Love*, act ii. scene 5.), when they were treating a match between Ben, the son of Sir Sampson, and Miss Prue, old Foresight's daughter. Sir Sampson talking in a romantic strain, and calling Foresight, Brother Capricorn, "Capricorn in your teeth (says Foresight) thou modern "Mandeville; Ferdinando Mendez Pinto was but a type of "thee, thou liar of the first magnitude. Take back your "paper of inheritance, send your son to sea again. I'll "wed my daughter to an Egyptian mummy, e'er she shall "incorporate with a contemner of science, and defamer "of virtue."

ψ. 797, 798. *Art has no mortal enemies—Next Ignorance—*] *Et quod vulgo aiunt artem non habere inimicum nisi ignorantem, plane teste Livio, miraculum literarum res nova, imo plerumque exosa est inter rudes artium homines. Nic. Reusner. Symbolor. Imperator. class. I. symbol. lxiv. p. 136.*

"Thou hit'st the nail in all things right, but O the boore!
"That caitiff Kerne, so stout, so stern, ill thrive he ever-
"more :

"That capt thee for a bunch of grapes, ten thousand tivels
"supplant him,

"I see well, Science hath no foeman, *nisi ignorantem.*"

Rob. Riccomontanus's Paneg. Verses upon T. Coriat.

ψ. 799, 800. *Those consecrated Geese in Orders,—That*

And being then upon Patrol,
 With noise alone beat off the Gaul :
 Or those Athenian Sceptic Owls,
 That will not credit their own Souls ;
 Or any Science understand,

805

Beyond the reach of eye or hand :
 But meas'ring all things by their own
 Knowledge, hold nothing's to be known :
 Those wholesale Critics, that in Coffee-
 Houses, cry down all Philosophy,

810

to the Capitol were Warders.] The Capitol was fav'd by the cackling of the geese, when besieged by Brennus the Gaul, (*Livii Hister. lib. V. cap. xlvii. vol. I. p. 388. edit. J. Clerici. See J. Taylor's Goose.*) The Romans, in memory of this, ever after fed geese in that place, at the public charge; by whose image they represented safe custody. See Mr Sandys's notes on the ninth book of Ovid's *Metamorphosis*, p. 217. J. Taylor's *Goose*, Works, p. 109. Montaigne's *Essays*, vol. II. chap. xi. p. 154. Notes on Creech's *Lucretius*, book iv. p. 366. See an account of Socrates swearing by a goose. *Menagii Observat. in Diogen. Laertium Segm.* 40. And a humorous Poem, intitled, Upon a late Order for shooting the Geese, in the parks about St. James's. *Miscell. Poems*, published by D. Lewis, 1730, p. 305.

ψ. 803. *Or those Athenian Sceptic Owls.*] The owl was sacred to Minerva, and called the Bird of Athens.

"Fast by the crow the bird of Pallas sat

"In silent wonder, both suspend their hate."

(Mr Fenton's notes upon Waller, p. 4. See Mr Gay's fable of two owls and a sparrow.)

The owl was in high esteem with the Tartars: the reason was this; one of their kings, named Chungius Chan (a great favourite) being pursued by his enemies, hid himself in a bush, whither they came to seek him; an owl flying out of it, they desisted from farther search. Hence in gratitude they wear in their helmets owl's feathers. See *Voyage, &c.* of Sir John Maundeville, cap. 21. Purchas his *Pilgrims*, part III. lib. i. p. 112. Fuller's *History of the Holy War*, book IV. chap i. p. 169.

And will not know upon what ground
 In Nature, we our Doctrine found,
 Altho' with pregnant evidence
 We can demonstrate it to sense,
 As I just now have done to you, 815
 Foretelling what you came to know.
 Were the Stars only made to light
 Robbers, and Burglars by night ?
 To wait on Drunkards, Thieves, Gold-finders,
 And Lovers solacing behind doors, 820
 Or giving one another pledges
 Of Matrimony under Hedges ?
 Or Witches *simpling*, and on Gibbets
 Cutting from Malefactors snippets ?

ψ. 817. *Were the Stars only made to light, &c.*] See Gallendus's *Vanity of Judiciary Astrology*, chap. xviii. p. 115.

ψ. 823, 824. *Or Witches simpling, and on Gibbets—Cutting from Malefactors snippets.*] In the ingredients of the witches' charm (Shakespeare's *Tragedy of Macbeth*, act IV. vol. v. p. 439.) are the following:

"Nose of Turk, and Tartar's lips,

"Finger of birth-strangled babe,

"Ditch-deliver'd by a drab.

"Make the gruel thick and slab:

"Add thereto a tyger's chawdron.

1. *Wit.* "Pour in sow's blood that hath eaten (p. 441.)

"Her nine farrow, grease that's sweaten

"From the murtherer's gibbet, throw

"Into the flame."

"Hair from the skulls of dying strumpets storn,

"And felon's bones from rifled gibbets torn,

"Like those which some old hag at midnight steals,

"For witchcraft, amulets, and charms, and spells,

"Are pass'd for sacred to the cheapning rout,

"And worn on fingers, breasts, and ears about."

Oldham's 4th *Satire* against the Jesuits, edit. 6th, p. 75.
 See manner of enchanting in Medea's days, Mr G. Sandys's
Notes upon the 7th Book of Ovid's Metamorphoses. See

Or from the Pillory tips of ears 825
 Of rebel-saints, and perjurers?
 Only to stand by, and look on,
 But not know what is said, or done?
 Is there a Constellation there,
 That was not born, and bred up here? 830
 And therefore cannot be to learn
 In any inferior concern.
 Were they not, during all their lives,
 Most of 'em pyrates, whores and thieves?
 And is it like they have not still 835
 In their old practices some skill?
 Is there a Planet that by Birth
 Does not derive its House from Earth?
 And therefore probably must know
 What is, and hath been done below: 840
 Who made the Balance, or whence came
 The Bull, the Lion, and the Ram?
 Did not we here the Argo rig,
 Make Berenice's Periwig?

Likewise Admirable History of a Magician, quarto, London,
 1613. p. 352.

ψ. 829, 830. *Is there a Constellation there,—That was
 not born, and bred up here?*] For the explanation of this,
 see the passage of Sir Isaac Newton's Chronology of the
 Greeks, p. 83, 4, 5. beginning, "Now Chiron delineated," &c. and ending, p. 85. at the bottom, "Built by
 the Greeks." Mr W.

ψ. 844. *Make Berenice's Periwig.*] "When Ptolemy
 "Euergetes went on his expedition into Syria, Berenice his
 "queen, out of the tender love she had for him, being much
 "concerned because of the danger which she feared he
 "might be exposed to in this war, made a vow of conse-
 "crating her hair, (in the fineness of which, it seems, the
 "chief of her beauty consisted), in case he returned again
 "safe and unhurt: and therefore, upon his coming back
 "again with safety and full success, for the fulfilling of

Whose Liv'ry does the Coachman wear? 845
Or who made Cassiopeia's chair?

"her vow, she cut off her hair, and offered it up in the temple which Ptolemy Philadelphus had built to his beloved wife Arsinoe on the promontory of Zephyrium in Cyprus. But there, a little after, the consecrated hair being lost, or, perchance, contemptuously flung away by the priests, and Ptolemy being much offended at it, Conon of Samos, a flattering mathematician, then at Alexandria, to salve up the matter, and ingratiate himself with the King, gave out that this hair was catch'd up into heaven: and he there shewed seven stars near the tail of the Lion, not till then taken into any constellation, which he said were the Queen's consecrated hair: which conceit of his, other flattering astronomers following with the same view, or perchance not daring to say otherwise, hence *Coma Berenices*, the Hair of Berenice, became one of the constellations, and is so to this day." Prideaux's *Connections*, part ii. book II. p. 64. folio edit. 1718. *Vide Jo. Fra. Pici Mirandulae op. tom. ii. p. 316.* Howel's *History of the World*, vol. i. p. 633. Chambers's *Cyclopædia*.

Periwig put here probably for the sake of the rhyme. Some of the ancient poets allude to the custom of wearing periwigs, or false hair.

*Femina procedit densissima crinibus emptis,
Proque suis alios efficit ære suos.*

Ovid de Arte Amandi, lib. iii. 165, 166.

*Juraut capillos esse, quos emit suos
Fabulla, nunquid illa paule pejerat?*

Martialis Epigrammat. lib. vi. 12.

*Dentibus atque comis, nec te pudet, uteris emptis:
Quid facies oculo, Lelia? non emitur.*

Epigram. lib. xii. 23.

ψ. 845. *Whose Liv'ry does the Coachman wear?*] Alluding to Charles's Wain; seven stars in the constellation *Ursa Major*, of which Bootes is called the driver.

ψ. 846. *Or who made Cassiopeia's Chair?*] One of the constellations of the northern hemisphere. (See Heywood's *Hierarchy of Angels*, book iii. p. 114. Chambers's *Cyclopædia*, Bailey's *Dictionary*.) Dr Harris has explained this, (*Astronomical Dialogues*, p. 63, 64.) and adds, p. 65. "That about the year 1572, there appeared a new star in this

And therefore as they came from hence,
 With us may hold Intelligence.
 Plato deny'd the world can be
 Govern'd without Geometree, 850
 (For money b'ing th' common scale
 Of things by measure, weight, and tale;
 In all th' affairs of Church and State,
 'Tis both the Balance and the Weight :)
 Then much less can it be without 855
 Divine astrology made out;
 That puts the other down in worth,
 As far as Heav'n's above the Earth.
 These reasons (quoth the Knight) I grant
 Are something more significant 860
 Than any that the learned use
 Upon this Subject to produce;
 And yet th' are far from satisfactory,
 T' establish and keep up your Factory.
 Th' Egyptians say, the sun has twice 865
 Shifted his Setting and his Rise:
 Twice has he risen in the West,
 As many times set in the East :

" constellation, which appeared as big as Jupiter now ap-
 pears to be, and was fixed to one place, like the rest of
 " the fixed stars; but lessened by degrees, and at last, at the
 " end of eighteen months, went quite out, and appeared no
 " more."

ψ. 849, 850. *Plato deny'd the world can be—Govern'd without Geometree.*] It commonly passes for Plato's saying, "Ο Θεός γεωμετρεῖ". To this I suppose the Author alludes; and by governed, he may mean continued, or preserved in its regular order or motions. Mr D.

ψ. 865, 866, 867, 868. *Th' Egyptians say, the sun has twice—Shifted his Setting and his Rise :—Twice has he risen in the West,—As many times set in the East.*] Here the Author alludes to a strange story in Herodotus, (*Euterpe*, lib. ii. cap. 142.) that the sun, in the space of 11340 years,

But whether that be true, or no,
 The Devil any of you know. 870
 Some hold the Heavens, like a Top,
 Are kept by Circulation up;
 And were 't not for their wheeling round,
 They'd instantly fall to the ground :
 As sage Empedocles of old, 875
 And from him Modern authors hold.
 Plato believ'd the Sun and Moon
 Below all other Planets run.
 Some Mercury, some Venus seat
 Above the Sun himself in height. 880

during the reigns of their ancient kings, had altered his course twice, rising where he then set, and setting where he rose. The learned Dr Long, master of Pembroke-Hall, Cambridge, (see his *Astronomy*, printed at Cambridge, 1742, p. 277, and 285.) says, " That this seems to be only an idle, amusing story, invented by the Egyptians, to support their vain pretensions to antiquity, but fit to pass only among persons ignorant of astronomy."

In the Chinese history (*Martinii Historia Sinica*, lib. i. p. 37.) it is observed, that in the reign of their seventh emperor Yao, the sun did not set for ten days successively; and that the inhabitants were afraid of a general conflagration, there being very great fires at that time.

ψ. 871. *Some hold the Heavens, &c.*] * *Causa quare cælum non cadat, (secundum Empedoclem), est velocitas sui motus. Comment. in l. ii. Aristot. De Cælo.*

ψ. 873. *And were 't not.*] *And 'twere not*, in the four first editions, altered in edition 1689.

ψ. 875. *As sage Empedocles.*] A philosopher of Agrigentum, an epic poet. *Vide Suidæ Lexicon.*

ψ. 877. *Plato believ'd, &c.*] * *Plato solem et lunam cæteris planetis inferiores esse putavit. G. Gunnin in Cosmog. l. i. p. 11.*

ψ. 881. *The learned Scaliger, &c.*] * " Copernicus in " *Libris revolutionum*, deinde Reinholdus, post etiam Stadius, mathematici nobiles perspicuis demonstrationibus " docuerunt, solis apside terris esse propiorem, quam Ptolemaei aetate duodecim partibus, i. e. uno et triginta tertiae " *semidiametris.*" *Jo. Bod. Met. Hist. p. 455.*

The learned Scaliger complain'd
 'Gainst what Copernicus maintain'd,
 That in twelve hundred years and odd,
 The Sun had left its ancient road,
 And nearer to the Earth is come 883
 'Bove fifty thousand miles from home;
 Swore 'twas a most notorious sham,
 And he that had so little shame
 To vent such Fopperies abroad,
 Deserv'd to have his rump well claw'd: 890
 Which Monsieur Bodin hearing, swore
 That he deserv'd the Rod much more,
 That durst upon a Truth give doom,
 He knew less than the Pope of Rome.
 Cardan believ'd great states depend 895
 Upon the tip o' th' Bear's tail's end;

ψ. 882. *'Gainst what Copernicus maintain'd.*] After this line, in the first editions of 1664, stand these four instead of the eight following ones, six of which were added in 1674.

“ About the sun's and earth's approach,

“ And swore that he that dar'd to broach

“ Such paultry fopperies abroad,

“ Deserv'd to have his rump well claw'd.”

ψ. 894. *He knew less, &c.*] *He knew no more, &c.* two first editions, 1664.

ψ. 895, 896. *Cardan believ'd great states depend—Upon the tip o' th' Bear's tail's end.*] *Putat Cardanus ab extrema cauda Majoris Ursæ, omne magnum imperium pendere. Jo. Bodini Met. Hist. p. 325.*

Dr James Young observes, (*Sidrophel Vapulans*, p. 29.) That Cardan lost his life to save his credit: for, having predicted the time of his own death, he starved himself to verify it: or else, being sure of his art, he took this to be his fatal day, and by those apprehensions made it so. Gassendus adds, (*Vanity of Judiciary Astrology*, chap. 21. p. 159.) that he pretended exactly to describe the fates of his children in his voluminous commentaries: “ Yet all this while never suspected, from the rules of his great art, that his dearest son should be condemned to have his head struck off upon

That as she whisk'd it t'wards the Sun,
 Strow'd mighty Empires up and down :
 Which others say must needs be false,
 Because your true Bears have no tails. 900
 Some say the Zodiac Constellations
 Have long since chang'd their antique stations

" a scaffold, by an executioner of justice, for destroying his
 " own wife by poison, in the flower of his youth." See Dr
 Long's preface to his *Astronomy*, p. 5.

ψ. 900. *Because your true Bears have no tails.*] This is
 not literally true, though they have very short ones. *Ursis
 natura caudam diminuit; quod reliquum corpus admodum
 pilosum.* (Aristot.) *Caude parvæ vitiosis animalibus, ut
 Ursis.* (Plin.) *Vide Conradi Gesneri Histor. Animal. lib. i.
 p. 1067.* The Earl of Leicester, when governor of the Low
 Countries, used to sign all instruments with his crest, which
 was the bear and the ragged staff, (the coat of the Warwick
 family, from which he was descended), instead of his own
 coat, which was the green lion with two tails: upon which
 the Dutch, who suspected him of ambitious designs, wrote
 under his crest, set up in public places:

Ursa caret cauda, non queat esse leo.

" The bear he never can prevail

" To lion it, for want of tail."

Fuller's *Worthies of England*, Warwickshire, p. 118.

ψ. 901. *Some say the Zodiac Constellations.*] This and
 the three following lines inserted 1674. In the first editions
 of 1664, they stand thus:

" Some say the stars i' th' zodiac,

" Are more than a whole sign gone back,

" Since Ptolemy; and prove the same,

" In Taurus now, then in the Ram."

" The zodiac (says Mr Chambers, *Cyclopædia*, see *Sign*
 " in *Astronomy*) was divided by the ancients into twelve
 " segments, called *signs*; commencing from the point of
 " intersection of the ecliptic and equinoctial: which signs
 " they denominated from the twelve constellations, which,
 " in Hipparchus's time, possessed those segments.—But the
 " constellations have since so changed their places, by the
 " proceßion of the equinox, that Aries is now got out of the
 " sign called *Aries* into Taurus, Taurus into Gemini," &c.

Above a Sign, and prove the same
 In Taurus now, once in the Ram :
 Affirm the Trigons chop'd and chang'd, 905
 The Wat'ry with the Fiery rang'd :
 Then how can their Effects still hold
 To be the same they were of old ?
 This, though the Art were true, would make
 Our modern Southsayers mistake : 910
 And is one cause they tell more lies,
 In Figures and Nativities,
 Than th' old Chaldean conjurers,
 In so many hundred thousand years ;
 Beside their nonsense in translating, 915
 For want of Accidence and Latin,
 Like *Idus*, and *Calendæ*, Englisht
 The Quarter-days by skilful linguist :

Ψ. 905. *Affirm the Trigons chop'd and chang'd.*] Vide
Wolffi Lektion. Memorab. Par. Poster. p. 950. 1043.

Trigon, the joining together of three signs of the same
 nature and quality, beholding one another in a trine-aspect,
 and counted according to the four elements. Mr S.W.

Ψ. 906. *The Wat'ry with the Fiery rang'd.*] The wat'ry,
 I think, are Cancer, Scorpio, and Pisces. The fiery, Aries,
 Leo, and Sagittarius.

Ψ. 913. *Than th' old Chaldean conjurers.*] Vide *Diodori
 Siculi Rer. Antiquar. lib. iii. cap. 8. Jo. Pici Mirandula
 in Astrolog. lib. I. tom. i. p. 288.* An account of the ori-
 ginal and progress of astronomy among the ancients. Notes
 upon Creech's *Lucretius*, vol. ii. p. 516, 517.

Ψ. 915, 916, 917, 918. *Beside their nonsense in translating,
 —For want of Accidence and Latin,—Like Idus, and Ca-
 lendæ, Englisht—The Quarter-days by skilful linguist.*] A
 banter, probably, upon Sir Richard Fanshawe's translation of
 Horace, (as the Rev. Mr Smith of Harleston observed to me),
Epod. ii. 69, 70.

*Omnibus relegit Idibus pecuniam,
 Querit Calendis ponere.*

“ At Michaelmas call all his monies in,

“ And at our Lady, puts them out again.”

And yet with Canting, Slight and Cheat,
 'Twill serve their turn to do the feat: 920
 Make Fools believe in their foreseeing
 Of things before they are in being;
 To swallow Gudgeons e'er th' are catch'd,
 And count their Chickens e'er th' are hatch'd;
 Make them the Constellations prompt, 925
 And give 'em back their own account;
 But still the best to him that gives
 The best price for't, or best believes.
 Some Towns, and Cities, some for brevity
 Have cast the 'versal world's Nativity; 930
 And made the infant-stars confess,
 Like fools or children, what they please.
 Some calculate the hidden fates
 Of Monkeys, Puppy-dogs, and Cats:
 Some Running-nags, and Fighting-cocks, 935
 Some Love, Trade, Law-suits, and the Pox:
 Some take a measure of the lives
 Of fathers, mothers, husbands, wives;

ψ. 924. *And count their Chickens e'er th' are hatch'd.* See this explained, Bailey's Dictionary, folio edition, under the proverb, *To sell the bear's skin before he's caught*. See the story of Alnaschar, in the Persian fable, who was in hopes of raising his fortunes by his crockery-ware, Spect. No. 535. And the fable of the Milk-maid and Milking-pail, Sir Roger L'Estrange's Fables, part ii. fable 205.

ψ. 929, 930. *Some Towns, and Cities, some for brevity — Have cast the 'versal world's Nativity.* Lucius Tarutius Firmanus, familiaris noster, in primis Chaldæicis rationibus eruditus, urbis etiam nostræ, natalem diem repetebat ab iis parilibus, quibus eam a Romulo conditam accepimus. Romanque in jugo cum esset luna, natam esse dicebat. Cicero de Divinatione, lib. ii. p. 249. edition Davis, 1721. Mr D.

ψ. 936. — *Law-suits.* See Kelway's first book of the Judgment of Nativities, chap. 30. Of Suits and Enemies.

Make opposition, Trine and Quartile,
 Tell who is barren, and who fertile;
 As if the Planet's first aspect
 The tender infant did infect
 In Soul and Body, and instill
 All future good, and future ill:

940

ψ. 939. *Make Opposition, Trine and Quartile.*] Trine-aspect of two planets, is when they are distant from each other 120 degrees, or a third part of the zodiac. Quartile-aspect of planets, is when they are distant 90 degrees, or three signs from each other. Opposition is when two planets being distant 180 degrees, behold one another diametrically opposite. Mr S. W.

ψ. 941, 942, 943. *As if the Planet's first aspect—The tender infant did infect—In Soul and Body.*] This foolish opinion of judicial astrologers, is well bantered by Shakespeare, First Part of King Henry IV. act iii. vol. III. page 391.

Glendour. ———“ At my nativity

“ The front of heaven was full of fiery shapes
 “ Of burning crests: know, that at my birth
 “ The frame and foundation of the earth
 “ Shook like a coward.

Hotspur. “ So it would have done

“ At the same season, if your mother's cat
 “ Had kitten'd, tho' yourself had ne'er been born.”

And in K. Lear, act i. vol. V. p. 118, 119. *Edmund.* “ This
 “ is the excellent foppery of the world, that when we are
 “ sick in fortune, (often the surfeit of our own behaviour),
 “ we make guilty of our disasters the sun, moon and stars;
 “ as if we were villains on necessity, fools by heavenly
 “ compulsion, knaves, thieves, and treacherous by spherical
 “ predominance, drunkards, liars, and adulterers, by en-
 “ forced obedience of planetary influence; and all that we
 “ are evil by a divine thrusting on.”

And this planetary influence is bantered by Torquemada, (see Spanish Mandeville, 4th Disc. folio 105.), “ If we say
 “ that Mars predominates in men that are strong and va-
 “ liant, we see many born under this planet that are timo-
 “ rous and of small courage; all those born under Venus

Which in their dark fatalities lurking, 945

At destin'd periods fall a-working;

And break out, like the hidden seeds

Of long diseases, into deeds,

In friendships, enmities and strife,

And all th' emergencies of life : 950

No sooner does he peep into

The World, but he has done his do,

Catch'd all diseases, took all Physick

That cures or kills a man that is sick;

Marry'd his punctual dose of wives, 955

Is cuckolded, and breaks, or thrives.

“ are not luxurious, nor all under Jupiter kings and princes,
 “ nor all under Mercury cauteleous and crafty, neither are
 “ all born under the sign of Pisces fishermen.” As does
Sextus Empiricus adversus Mathematicos, lib. v. p. 124,
 125, &c. edit. 1621. (See likewise Dr Harris's *Astronomical*
Dialogues, p. 79.) Remarkable is the account of the death
 of William Earl of Pembroke, who died at the age of fifty,
 upon the day that his tutor Sandford had prognosticated at
 his nativity. Lord Clarendon's *History of the Rebellion*,
 vol. i. p. 46. Echard's *History of England*, vol. ii. p. 90. See
 an account of Thrasyllus's remarkable predictions. Dr Light-
 foot's *Works*, vol. i. p. 820.

Y. 951, 952. *No sooner does he peep into—The World,*
but he has done his do.] Mr Warburton observes, that it
 was the opinion of judicial astrologers, that whatsoever
 good dispositions the infant unborn might be endued with;
 either from nature, or traditionally from its parents; yet
 if, at the hour of its birth, its delivery was by any casual
 accident so accelerated or retarded, that it fell in with the
 predominancy of a malignant constellation; that momentary
 influence would entirely change its nature, and bias it to
 all contrary ill qualities. This was so wretched and mon-
 strous an opinion, that it well deserved, and was well fitted
 for the lash of satire. See Gassendus's *Vanity of judiciary*
Astrology, p. 89.

Y. 955. *Marry'd his punctual dose of wives.*] By his

There's but the twinkling of a Star
Between a man of Peace and War;

punctual dose, I suppose he means the number assigned him by this heavenly influence at his nativity. If it came up to the number four, he might, in the usual phrase, be said to be *shod round*; though that number seems too great to be approved in the Italian proverb, which says, *Prima donna, matrimonio; la seconda, compagna; la terza, kesis*. The first wife is matrimony; the second, company; the third, heresy. Select Proverbs, &c. p. 9.

And yet there are many instances, both ancient and modern, of a great exceeding in this respect. Gaufr, the son of Ebrank Mempricias, sixth King of Britain, about the time of Solomon, had twenty wives, of whom he begot twenty sons, and thirty daughters. Higden's *Polychronicon*, translated by Treviza, lib. 2. cap. xxxix. f. 84.

St Jerome has still a more remarkable account of a couple that married, the man having had twenty wives, and the woman two-and-twenty husbands. The reader, I hope, will excuse me if I give the story in his own words: (*Vide lib. de Monogamia, tom. i. op. p. 34. edit. Antwerpiae, 1578.*) "Rem dicturus sum incredibilem, sed multorum testimonio approbatam.—Vidi duo inter se paria, vilissimorum, e plebe hominum comparata, unum, qui viginti sepelisset uxores, alteram, quae vicesimum secundum habuisset matrum; extremo sibi, ut ipsi putabant, matrimonio copulatis: summa omnium expectatio, virorum pariter ac foeminarum, post tantas rudes quis quem prius efferret: vicit maritus, et totius urbis populo confluente coronatus; et palmam tenens, adoremque, per singulos sibi acclamantes, uxoris multinubae feretrum praecedebat." Wolfius's account is still more upon the marvellous. *Leſt. Memorab. Par. Poster. ab Annal. Colon. MS. p. 293.* "Paganus quidam superioribus vixit seculis, qui uxores habuit septuaginta septem, ex quibus liberos suscepit plures quinquaginta et trecentos." But the Spanish Mandeville, determining to exceed all that had been said in this respect, mentions one from Herman Lopez de Castaneda, who was 340 years old, and confessed he had had 700 wives, some of which died, and some he had forsaken. (See Spanish Mandeville, fol. 26.) See a remarkable instance of a person in the Hundreds of Essex, who married his wives from the Up-

A Thief and Justice, Fool and Knave,
 A huffing Officer, and a Slave; 960
 A crafty Lawyer, and Pick-pocket,
 A great Philosopher, and a blockhead;
 A formal Preacher, and a Player,
 A learn'd Physician, and Manslayer.
 As if men from the stars did suck 965
 Old Age, Diseases, and Ill-luck,
 Wit, Folly, Honour, Virtue, Vice,
 Trade, Travel, Women, Claps, and Dice;
 And draw, with the first air they breathe,
 Battle, and Murder, *sudden Death*. 970
 Are not these fine commodities,
 To be imported from the skies,
 And vended here among the rabble,
 For staple goods and warrantable?

lands, and by that means had ten in a few years. *Heraclitus Ridens*, vol. ii. No. 81.

ψ. 956. *Is cuckolded*,] *Vide Skinneri Etymolog. Linguae Anglicanae*. &c. 1671. *sub voc. Cuckold*. *Cookolded* in the two first editions of 1664.

Ib. —and *breaks*, or *thrives*.] See Kelway's first book Of the Judgment of Nativities, ch. 13. Of Riches and Poverty, ch. 14. By what Means Riches and Poverty cometh. And, chap. 15. Of the Time when the Riches and Damages shall come.

ψ. 957. *There's but the twinkling of a Star*, &c.] See Kelway's first book Of the Judgment of Nativities, ch. 21. What Kind of Conditions every Planet doth yield. And, ch. 27. Of the Action and Profession. And Gassendus's Vainity of Judiciary Astrology, ch. xvii. p. 112.

ψ. 965. *As if men from the stars did suck—Diseases*.] See Kelway's second book of The Judgment of Nativities, ch. ii. f. 33. Of the Signification of the Twelve Signs.

ψ. 970. *Battle, and Murder, sudden Death*.] Alluding to a deprecation in our Litany, objected to by the Dissenters. See it defended by Dr Bennet, *Abridgment of the London Cases*, ch. iv. p. 100.

Like money by the Druids borrow'd, 973
In th' other World to be restor'd.

Quoth Sidrophel, To let you know
You wrong the Art and Artists too,
Since arguments are lost on those
That do our Principles oppose, 980
I will (although I've done't before)
Demonstrate to your sense once more,
And draw a figure that shall tell you,
What you perhaps forget besel you,
By way of Horary inspection, 985
Which some account our worst Erection.
With that he Circles draws, and Squares,
With Cyphers, Astral Characters;
Then looks 'em o'er to understand 'em,
Although set down Hab-nab, at random. 990

¶ 975, 976. *Like money by the Druids borrow'd,—In th' other World to be restor'd.*] * *Druidæ pecuniam mutuo accipiebant in posteriore vita reddituri. Patricius, tom. ii. p. 9.*

Mr Purchas (see Pilgrims, part iii. lib. ii. p. 270.) informs us, That some priests of Pekin barter with the people, upon bills of exchange, to be paid an hundred for one in heaven.

¶ 990. *Although set down Hab-nab, at random.*] "Let every man" (says Sancho Pancho, Don Quixote, vol. III. ch. iii. p. 30.) "take care what he talks, or how he writes of other men, and not set down at random, hab-nab, higgledy piggedly, whatever comes into his noddle."

Mr Ray, in his note upon *Higgledy Piggedly*, one amongst another, (Proverbs, 2d edit. p. 349.) observes, "That we have in our language many the like conceited rhyming words, or reduplications, to signify any confusion, or mixture; as hurly-burly, hodge-podge, mingle-mangle, arsy-versy, kim-kam, hub-bub, crawley-mawley, hab-nab." See Cervantes's account of the poet who pretended to give answers to any manner of questions. Don Quixote, vol. iv. chap. 30.

Quoth he, This scheme of th' heavens set,
 Discovers how in fight you met
 At Kingston with a Maypole Idol,
 And that y' were bang'd both back and side well;
 And though you overcame the Bear, 995
 The Dogs beat you at Brentford fair;
 Where sturdy Butchers broke your noddle,
 And handled you like a Fop-Doodle.

ψ. 992, 993. *Discovers how in fight you met—At Kingston.*] It is the pretence of all Sidrophels to ascribe their knowledge of occurrences to their art and skill in astrology. Lilly might either learn this story of the Knight's quarrel in Kingston from common report, or might have been a spectator of it: for he rode every Saturday from his house in Horsham (where he lived, see Life, p. 35.) to Kingston, to quack amongst the market people: and yet he would persuade the Knight that he had discovered it from schemes and figures. Mr B.

Mr Butler alludes to the sham second part of Hudibras, published 1663, p. 16. in which are the following lines:

“ Thus they pass through the market-place,
 “ And to town-green hie a-pace,
 “ Highly famed for hocktide games,
 “ Yclep'd Kingston upon Thames.”

ψ. 995, 996, 997. *And though you overcame the Bear,
 The Dogs beat you at Brentford fair;
 Where sturdy Butchers broke your noddle.*]

“ They pull down rag, which story told,
 “ And as a trophy, bear't before
 “ Sir Hudibras, and one Knight more;
 “ To wit Sir Guill. So on they trot,
 “ With all the pillage they had got;
 “ Greedy of more, but were prevented
 “ By butchers stout, that fair frequented:
 “ Who seeing squires a quoyle to keep,
 “ And men to run faster than sheep;
 “ Quoth they (to people) what d'ye fear?
 “ There's neither bull got loose, nor bear;
 “ And will you seem to make escape,
 “ From fencing fools, and jackanape

Quoth Hudibras, I now perceive
 You are no Conſ'rer, by your leave ; 1000
 That Paultry Story is untrue,
 And forg'd to cheat ſuch Gulls as you.

Not true ? quoth he ; howe'er you vapour,
 I can what I affirm make appear ;
 Whachum ſhall juſtify't t' your face, 1005
 And prove he was upon the place :
 He play'd the Saltingbancho's part,
 Transform'd t' a Frenchman by my Art ;

“ On horſeback ? clad in coat of pluſh ;
 “ Yet looks but like a ſloe on buſh :
 “ Keep, keep your ground, we'll force them back ;
 “ Or may we never money lack.
 “ Then out they Snap and Tow'ler call,
 “ Two cunning curs, that would not bawl ;
 “ But ſtily fly at throat or tail,
 “ And in their courſe would ſeldom fail :
 “ The butchers hoot, the dogs fall on,
 “ The horſes kick, and wince anon :
 “ Down comes ſpruce valour to the ground,
 “ And both Sir Knights laid in a ſwound.”—

Sham 2d part of Hudibras, p. 69, 70.

ψ. 998. *And handled you like a Fop-Doodle.*] A ſilly, vain,
 empty perſon. Bailey's Dictionary, folio edition.

ψ. 1001. *That Paultry Story, &c.*] * There was a noto-
 rious ideot (that is here deſcribed by the name and charac-
 ter of Whachum), who counterfeited a ſecond part of Hu-
 dibras, as untowardly as Captain Po, who could not write
 himſelf, and yet made a ſhift to ſtand on the pillory for
 forging other men's hands, as his fellow Whachum no doubt
 deſerved ; in whoſe abominable doggrel this ſtory of Hudi-
 bras and a French mountebank at Brentford fair, is as pro-
 perly deſcribed.

ψ. 1002. *And forg'd to cheat ſuch Gulls as you.*] Gull
 from Guiller to deceive. Bailey's Dictionary.

ψ. 1005, 1006, 1007, 1008. *Whachum ſhall juſtify't t' your
 face,*

*And prove he was upon the place :
 He play'd the Saltingbancho's part,
 Transform'd t' a Frenchman by my Art.]*

He stole your cloak, and pick'd your pocket,
 Chows'd and *caldes'd* ye like a blockhead; 1010
 And what you lost I can produce,
 If you deny it, here i' th' house.

Quoth Hudibras, I do believe
 That argument's *demonstrative*;

" So on they amble to the place,
 " Where Monsieur spake with a boon grace:
 " Begar, me kill you all, and den
 " Prefan make you alive again;
 " Wi dis me do all de gran cure,
 " De pock, de scab, de calenture;
 " Me make de man strong pour de wench,
 " (Then riseth Capon from the bench),
 " Look you me now, do you not see
 " Dead yesterday, now live dey be;
 " Four boon, dey leap, dey dance, dey sing,
 " Ma foy, an do de t'oder thing:
 " Begar, good medicine do all dis."

Sham Second Part, p. 37. 38.

ψ. 1009. *He stole your cloak, and pick'd your pocket.*] Still
 alluding to the Sham Second Part, p. 63, 64.

" At last, as if't had been allotted,
 " The squires ('twas said) were shrewdly potted;
 " And sleep they must, then down on mat
 " They threw themselves, left cloak and hat;
 " But subtle Quack, and crafty crew
 " Slept not, they'd something else to do:—
 " In the mean-while Quack was not idle,
 " (Cunning as horse, had bit o' th' bridle;)
 " The damsel (one that would be thriving)
 " In the squire's pockets fell to diving.
 " Their cloaks were pack'd up 'mongst the luggage;
 " (Thus men are serv'd, when they are sluggish),
 " The gates but newly open'd were,
 " All things were hush'd, and coast was clear;
 " And so unseen they huddle out,
 " Into the street, then wheel about."—

ψ. 1010. —*Caldes'd ye.*] A word of his own coining,
 and signifies putting the fortune-teller upon you, call'd
 Chaldeans or Egyptians. Mr W.

Ralpho, bear witness, and go fetch us 1015
 A Constable to seize the wretches:
 For though th' are both false Knaves and Cheats,
 Impostors, Jugglers, Counterfeits,
 I'll make them serve for perpendiculars,
 As true as e'er were us'd by Bricklayers. 1020
 They're guilty by their own confessions
 Of Felony, and at the Sessions
 Upon the bench I will so handle 'em,
 That the Vibration of this Pendulum
 Shall make all Tailors yards of one 1025
 Unanimous opinion:
 A thing he long has vapour'd of,
 But now shall make it out by proof.

Y. 1015, 1016. *Ralpho, bear witness, and go fetch us—
 A Constable to seize the Wretches.*] This was not like the
 mock quarrel between Subtle and Face, in Ben Johnson's
Alchymist, (vol. i. p. 530. edit. 1640.)

Face to Subtle. "Away this Brach; I'll bring thee,
 "Rogue, within the statute of foreery, *Tricesimo tertio* of
 "Harry VIII.; aye, and perhaps thy neck into a noose, for
 "laundring gold, and barbing it."

Y. 1024. *That the Vibration, &c.*] * The device of the
 vibration of a pendulum, was intended to settle a certain
 measure of ells and yards, &c. (that should have it's founda-
 tion in nature) all the world over: for by swinging a
 weight at the end of a string, and calculating by the mo-
 tion of the sun, or any star, how long the vibration would
 last, in proportion to the length of the string, and weight
 of the pendulum, they thought to reduce it back again, and
 from any part of time compute the exact length of any
 string that must necessarily vibrate into so much space of
 time: so that if a man should ask in China for a quarter of
 an hour of fatten, or Tafata, they would know perfectly
 what it meant; and all mankind learn a new way to mea-
 sure things no more by the yard, foot, or inch, but by the
 hour, quarter, and minute. See Experiments concerning
 the Vibrations of Pendulums, by Dr Derham, *Philosophical
 Transactions*, vol. iii. num. 440. p. 201.

Quoth Sidrophel, I do not doubt
To find friends that will bear me out : 1030
Nor have I hazarded my Art,
And neck, so long on the State's part,
To be expos'd i' th' end to suffer,
By such a Braggadocio huffer.

Huffer ! quoth Hudibras ; this Sword 1035
Shall down thy false throat cram that word.
Ralpho, make haste, and call an officer,
To apprehend this Stygian sophister :
Mean while I'll hold 'em at a Bay,
Lest he and Whachum run away. 1040

But Sidrophel, who, from th' Aspect
Of Hudibras, did now erect
A Figure worse portending far
Than that of most malignant star,
Believ'd it now the fittest moment 1045
To shun the danger that might come on't,
While Hudibras was all alone,

And he and Whachum two to one :
This being resolv'd, he spy'd by chance,
Behind the dore an iron lance, 1050
That many a sturdy limb had gor'd,
And legs, and loins, and shoulders bor'd :
He snapt it up, and made a pass,
To make his way through Hudibras.

Whachum had got a fire-fork, 1055
With which he vow'd to do his work.
But Hudibras was well prepar'd,
And stoutly stood upon his guard :
He put by Sidrophello's thrust,
And in right manfully he rusht ; 1060
The weapon from his gripe he wrung,
And laid him on the earth along.

Whachum his sea-coal prong threw by,
 And basely turn'd his back to fly;
 But Hudibras gave him a twitch 1065
 As quick as ligh'ning in the breech;
 Just in the place where Honour's lodg'd,
 As wise Philosophers have judg'd,
 Because a kick in that place, more
 Hurts Honour, than deep wounds before. 1070
 Quoth Hudibras, The stars determine
 You are my prisoners, base vermine:
 Could they not tell you so, as well
 As what I came to know, foretel?

ψ. 1066, 1067, 1068.—in the breech;—Just in the place where Honour's lodg'd,—As wise Philosophers have judg'd.]
 Of this opinion was Shamont, when the Duke of Genoa struck him. (See Nice Valour, or the Passionate Madman, act 2. Beaumont and Fletcher's Works, part ii. p. 496.) But Lapet the coward was of a different one. See act iii. p. 497.

Lap. "I have been ruminating with myself,
 "What honour a man loses by a kick.
 "Why, what's a kick? the fury of a foot,
 "Whose indignation commonly is stamp'd
 "Upon the hinder quarter of a man;
 "Which is a place very unfit for honour,
 "The world will confess so much:
 "Then what disgrace, I pray, does that part suffer,
 "Where honour never comes; I'd fain know that?
 "This being well forc'd and urg'd, may have the power
 "To move most gallants to take kicks in time,
 "And spurn out the duelloes out o' th' kingdom;
 "For they that stand upon their honour most,
 "When they conceive there is no honour lost;
 "As by a table that I have invented
 "For that purpose alone shall appear plainly;
 "Which shews the vanity of all blows at large,
 "And with what ease they may be took on all sides,
 "Numb'ring but twice o'er the letters Patience,
 "From C. P. to E. I. doubt not but in small time
 "To see a dissolution of all bloodshed;
 "If the reformed kick do but once get up.—

By this what Cheats you are we find, 1075
 That in your own concerns are blind;
 Your lives are now at my dispose,
 To be redeem'd by fine or blows:
 But who his honour wou'd defile,
 To take or sell two lives so vile? 1080
 I'll give you Quarter; but your Pillage,
 The conqu'ring warrior's Crop and Tillage,
 Which with his sword he reaps and plows,
 That's mine, the *Law of Arms* allows.

This said in haste, in haste he fell 1085
 To rummaging of Sidrophel;
 First, he expounded both his pockets,
 And found a Watch, with Rings and Locketts,
 Which had been left with him t' erect
 A Figure for, and so detect; 1090
 A Copperplate, with Almanacs
 Engrav'd upon't, with other knacks,

ψ. 1075, 1076. *By this what Cheats you are we find, — That in your own concerns are blind.*] Dr James-Young observes, (*Sidrophel Vapulans*, p. 30.) "That their ignorance in their own affairs, misfortunes, and fates, before they happen, proves them unable to foretell that of other men. Astrologers, (says Agrippa), whilst they gaze on the stars for direction, &c. fall into ditches, wells, and gaols; and, like Thales, become the sport of silly women and slaves."

"*Astra tibi aetherea pandunt sese omnia Vati,
 " Omnibus et quae sunt fata futura monent;
 " Omnibus, ast uxor quod se tua publicat, id te
 " Astra (licet videant omnia) nulla monent;*"

"was an epigram made by Sir Thomas Moore; and I fancy our Hudibras was as witty upon Sidrophel and Whachum in English, alluding to these two in the four foregoing lines." He then produces abundance of proofs in support of his assertion. See *Gassendus's Vanity of Judiciary Astrology*, p. 157, 158.

Of Booker's, Lilly's, Sarah Jimmers,
 And Blank-Schemes to discover Nimmers;
 A Moon Dial, with Napier's bones, 1095
 And sev'ral Constellation stones,
 Engrav'd in Planetary Hours,
 That over Mortals had strange powers,
 To make 'em thrive in Law or Trade,
 And stab or poison to evade; 1100
 In Wit or Wisdom to improve,
 And be victorious in Love.
 Whachum had neither Cross nor Pile,
 His Plunder was not worth the while;
 All which the Conqueror did discomp, 1105
 To pay for curing of his rump.
 But Sidrophel, as full of tricks
 As Rota-men of politicks,

ψ. 1092, 1093. —with other knacks,—Of Booker's, Lilly's, Sarah Jimmers.] John Booker was born in Manchester, and was a famous astrologer in the time of the civil wars, (as has been before noted on ψ. 106.) He was a great acquaintance of Lilly's; and so was this Sarah Jimmers, whom Lilly calls Sarah Shelborn, a great speculatrix; he owns that he was very familiar with her (*quod nota*), so that 'tis no wonder that the Knight found several of their knick-knacks in Sidrophel's cabinet. See Lilly's Life, p. 28, 44, 101, 102. 2d edit. 1715. Mr B.

ψ. 1094. —Nimmers.] To nim, to take by stealth, to filch. Bailey.

ψ. 1100. And stab or poison to evade.] Vide Lapidis Pantarba occultam vim. Heliodori Aethiopic. lib. iv. cap. 10. lib. viii. cap. 22.

ψ. 1108. As Rota-men of politicks.] These Rota-men were a set of politicians, the chief of which were James Harrington, Henry Nevil, Charles Worfeley, John Wildman, and Dr (afterwards Sir William) Petty, who in the year 1659, (when the government was continually shifting hands from one to another) met at the Turk's Head in New Palace-yard in Westminster, where they were contriving a form of commonwealth, the most proper to be erected in England, as

Straight cast about to over-reach
 Th' unwary conqu'ror with a fetch,
 And make him glad, at least, to quit
 His Victory, and fly the Pit,
 Before the *secular Prince of Darknes*
 Arriv'd to seize upon his carcass.
 And as a Fox with hot pursuit
 Chac'd thro' a Warren, casts about
 To save his credit, and among
 Dead Vermin on a Gallows hung;

1110

1115

they suppos'd. The model of it was, that a third part of the senate or parliament should rote out by ballot every year; and new ones to be chosen in their room: no magistrate to continue above three years, and all to be chosen by ballot. But the King's restoration put an end to this club, and all their politics. See Wood's *Athena Oxon.* in the Life of James Harrington, col. 439; edit. 1692. Echard's History of England, vol. ii. p. 855. Mr Ward's History of Gresham College, p. 220, 221. A Song called the Rota; Collection of Loyal Songs, vol. ii. p. 214, 249.

ψ. 1113. *Before the secular, &c.*] * As the devil is the spiritual prince of darkness, so is the constable the secular, who governs in the night with as great authority as his colleague, but far more imperiously.

ψ. 1115. *And as a Fox, &c.*] This simile will bear as strict a scrutiny as that of the owl and the mouse; for it is equally just and natural. Necromancers are as cunning and pernicious as foxes; and if this fox has been hotly pursued by his enemies, so has Sidrophel and Whachum been as closely attacked by the knight: and to save themselves from the impending danger, they both make use of the stratagem of feigning themselves dead. Mr B.

Ib. 1116, 1117, 1118. — *With hot Pursuit, — Chac'd thro' a Warren, casts about, — To save his credit, and among — Dead Vermin on a Gallows hung.*] This story is told by Sir Kenelm Digby. Treatise of Bodies, chap xxvi. p. 383. and Sir Roger L'Estrange, part i. fab. 115.

A story is told by Plutarch, and a certain French author, of a dog in the court of the Emperor Vespasian, who could

And while the Dogs run underneath,
Escap'd, by counterfeiting death,

1120

aft to the life all the agonies and fymptoms of death, at the command of a mountebank, who had taught him many fuch comical tricks to divert the grandees of Rome. Turkish Spy, vol. IV. book iv. letter 7.

If thefe stories are to be credited, we need not, I think, boggle at the ftory of Bonelius's dog at Memphis in Egypt, who played fo many tricks upon a ftage, (Scot's Difcovery of Witchcraft, p. 252, 253.); at Banks's horfe, which played fo many remarkable pranks, (Digby of Bodies, ch. xxxvii. p. 393. Sir Walter Raleigh's Hiftory of the World, part i. p. 178. Gayton's Notes upon Don Quixote, part iv. p. 289.); or the countryman's mare, which fhewed fo many tricks, (Webfter's Difplay of fupposed Witchcraft, ch. xiii. p. 269.); the baboon, that played on the guittar, (Digby's Treatife of Bodies, chap. xxxvii. p. 392.); or the ape, that played fo artfully at chefs with his mafter, in the prefence of the King of Portugal, and beat him, (Caffiglione's Courtier, Italian and Englifh, in 4to, 1727, book ii. p. 190.); or the divining ape at the Great Mogul's court, (Purchas's Pilgrims, part II. book iv. p. 587.); or the elephant which Bifhop Burnet, in his Travels, affirms he had feen play at ball; or the fnowman's hare at Briftol, which bowed to the company with a good grace, and beat feveral marches upon a drum, (Intelligencer, No. xiii. 1729.); or the Spectator's rope-dancer, caught in one of the woods belonging to the Great Mogul. See No. 28.

ψ. 1120. *Escap'd by counterfeiting death.*] 'Twas well that Sir Hudibras efcap'd upon this occafion the fate of Amurath III. Emperor of the Turks; who, after he had won the battle of Caffova againft the Chriftian princes, viewing the field of battle, and the dead, and telling his Grand Vizier how he had dreamt the night before, that he was flain by the hand of an enemy; a Chriftian foldier, that concealed himfelf among the dead, perceiving that it was the Sultan that was talking, with thought of revenging his country, fuddenly started up, and plunged a dagger into the Emperor's belly. This happened about the year 1381. See Prince Cantemir's Growth of the Ottoman Empire, p. 42.

Falftaff's counterfeiting death, to prevent it in reality,

Not out of cunning ; but a train
 Of Atoms juggling in his brain,
 As learn'd Philosophers give out :
 So Sidrophello cast about,
 And fell to's wonted Trade again, 1125
 To feign himself in earnest slain :
 First stretch'd out one leg, then another,
 And seeming in his breast to smother
 A broken sigh ; quoth he, Where am I ?
 Alive, or dead ? or which way came I 1130

when he fought with young Douglas, was merry enough. Prince Henry seeing him ly upon the field of battle, speaks as follows :

" Death hath not struck so fat a deer to day,
 " Though many a dearer in this bloody fray ;
 " Imbowell'd will I see thee by and by."

[Falstaff rises.

Falst. " Imbowell'd—If thou imbowell me to day, I'll
 " give you leave to powder me, and eat me to-morrow.
 " 'Sblood, it was time to counterfeit, or that termagant
 " Scot had paid me scot and lot too. Counterfeit? I lie,
 " I am no counterfeit: to die is to counterfeit; for he is
 " but the counterfeit of a man, who hath not the life of
 " a man: but to counterfeit dying, when a man thereby
 " liveth, is to be no counterfeit, but the true and perfect
 " image of life indeed. The better part of valour is dis-
 " cretion, in the which better part I have saved my life."
 Shakespeare's Works, First Part of King Henry IV. act v.
 vol. III. page 434.

ψ. 1121. *Not out of cunning*, &c.] A ridicule on Sir Ken-
 nelm Digby, who relates this story, but, for the maintenance
 of the hypothesis, pretends there was no thought or cunning
 in it; but as our Author saith, *a train of atoms*. Mr W.

ψ. 1129. 1130. — *Quoth he, Where am I?—Alive, or dead?*]

" Then gan I wex in were *, (* to be in doubt.)

" And said, I wote well I am here,

" Whether in body or in goost †, († Ghost, or spirit.)

" I not ywis, but God thou woost."

Second Book of Fame, Chaucer's Works, 1692. fol. 266.

Through so immense a space so soon ?
 But now I thought myself in th' Moon ;
 And that a Monster, with huge Whiskers,
 More formidable than a Switzer's,
 My body through and through had drill'd, 1135
 And Whachum by my side had kill'd,
 Had cross-examin'd both our hose,
 And plunder'd all we had to lose.
 Look, there he is, I see him now,
 And feel the place I am run through : 1140
 And there lyes Whachum by my side
 Stone dead, and in his own blood dy'd :
 Oh ! Oh ! with that he fetch'd a Groan,
 And fell again into a swoon,
 Shut both his eyes, and stopt his breath, 1145
 And to the Life out-acted Death ;

Maria (in the Night-walker : or, Little Thief, act 2.) waking from a swoon in a churchyard, cries out, " Mercy " defend me ; ha ! I remember I was betray'd, and swooned ; " my heart akes ; I am wondrous hungry too ; dead bodies " eat not sure ; I was meant for burial, I am frozen ; Death " like a cake of ice dwells round about me ; Darkness " spreads over the world too."

Y. 1145, 1146. *Shut both his eyes, and stopt his breath, —And to the Life out-acted Death.*] See the humorous account of the person who counterfeited death, to bring a hypochondriacal person to his senses, who imagined himself dead, laid in a coffin, and would neither eat nor drink till he was decoyed into it by this arch blade. See L'Estrange's Fables, part ii. fab. 181. and Dr Daniel Turner's treatise, *De Morbis cutaneis*, cap. xii. p. 168, from Heywood's Hierarchy of Angels, lib. viii. p. 351. See an account of Basil's stratagem to gain his mistress Quiteria, the day she was to have been married to the rich Camacho, (Don Quixote, vol. III. chap. xxi. p. 201, 202, &c.) ; and of the player at Vitry in France, who was to act the part of a dead man in 1644, and over-acted it ; for when the Necromancer touched him with his talisman, as the rules of the play required, the

That Hudibras, to all appearing,
 Believ'd him to be dead as Herring.
 He held it now no longer safe
 To tarry the return of Raph, 1150
 But rather leave him in the Lurch :
 Thought he, he has abus'd our Church ;
 Refus'd to give himself one firke,
 To carry on the Public Work :
 Despis'd our Synod-men like dirt, 1155
 And made their discipline his sport ;
 Divulg'd the secrets of their Classes,
 And their Conventions prov'd *high places* ;
 Disparag'd their Tythe-Pigs as Pagan,
 And set at nought their Cheese and Bacon ; 1160
 Rail'd at their Covenant, and jeer'd
 Their rev'rend parsons, to my Beard :
 For all which Scandals, to be quit
 At once, this Juncture falls out fit.
 I'll make him henceforth to beware, 1165
 And tempt my fury if he dare :
 He must at least hold up his hand,
 By twelve Freeholders to be scann'd ;
 Who by their skill in Palmistry,
 Will quickly read his Destiny ; 1170

inanimate trunk could not obey, the man being really dead:
 Turkish Spy, vol. VI. book ii. chap. 10.

ψ. 1148. — *dead as Herring.*] Mr Bailey observes,
 (see Dictionary, folio), that this saying is taken from the
 suddenness of this fish's dying, after it is out of the water.

ψ. 1161. *Rail'd at their Covenant.*] The Independents
 called the Covenant *an almanac out of date*. Walker's Hi-
 story of Independency, Appendix to Part First, p. 2. Pul-
 pit guarded with Seventeen Arguments, &c. by T. Hall,
 1651.

And make him glad to read his Lesson,
 Or take a turn for't at the Session :
 Unless his Light and Gifts prove truer
 Than ever yet they did I'm sure ;
 For if he 'scape with whipping now, 1175
 'Tis more than he can hope to do :
 And that will disengage my Conscience
 Of th' Obligation, in his own sense :
 I'll make him now by force abide
 What he by gentle means deny'd, 1180
 To give my Honour satisfaction,
 And right the Brethren in the Action.
 This being resolv'd, with equal speed
 And Conduct, he approach'd his Steed,
 And, with Activity unwont, 1185
 Assay'd the lofty Beast to mount ;
 Which once atchiev'd, he spurr'd his Palfry,
 To get from th' Enemy and Ralph free :

ψ. 1187, 1188. — *he spurr'd his Palfry, — To get from th' Enemy and Ralph free.*] The Knight's conduct on this occasion may be called in question: for the reasons upon which he founds it do not seem to be justifiable, or conformable to the practice and benevolence of knights-errant. Whenever does Don Quixote determine to leave Sancho in the lurch, or exposed to danger, though, as often thwarted by him as Don Hudibras by Ralpho? (see one instance in proof, Don Quixote, vol. III. ch. xxviii. p. 277.) Had the Knight made Sidrophel's imagined death the sole motive of his escape, he had been very much in the right to be expeditious; but as he makes that his least concern, and seems to be anxious to involve his trusty Squire in ruin, out of a mean spirit of revenge; this action cannot but appear detestable in the eye of every reader. Nothing can be said in favour of the Knight, but that he fancied he might justly retort upon Ralpho (in practice) that doctrine which he had elaborately inculcated in theory: That

Left danger, fears, and foes behind,
And beat, at least three lengths, the wind. 1190

an innocent person might in justice be brought to suffer for the guilty.

By what has been said, let it not be inferred that the Poet's judgment is impeached: no; he has hereby maintained an exact uniformity in the character of his hero, and made him speak and act correspondent to his principles. Mr B.

End of Canto THIRD, Part SECOND.

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AN
HEROICAL EPISTLE
OF
HUDIBRAS
TO
SIDROPHEL.

PHYSICAL MEDICINE

AND

PHYSIOLOGY

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A N
HEROICAL EPISTLE
O F
H U D I B R A S
T O
S I D R O P H E L *.

Ecce iterum Crispinus—

WELL! Sidrophel, though 'tis in vain
To tamper with your crazy brain,
Without trepanning of your skull,
As often as the Moon's at Full :

* This *Epistle* was published ten years after the Third Canto of this Second Part, to which it is now annexed; namely, in the year 1674, and is said, in a key to a burlesque poem of Mr Butler's, published 1706, p. 13. to have

VOL. II.

Y

'Tis not amiss, e'er you are giv'n o'er, 5
 To try one desp'rate med'cine more :
 For where your case can be no worse,
 The desp'rat'ft is the wisest course.
 Is't possible that you, whose ears
 Are of the tribe of Issachar's, 10
 And might (with equal reason) either
 For merit, or extent of leather,

been occasioned by Sir Paul Neal, a conceited virtuoso, and member of the Royal Society, who constantly affirmed that Mr Butler was not the author of Hudibras, which occasioned this Epistle; and by some he has been taken for the real Sidrophel of the Poem. This was the gentleman who, I am told, made a great discovery of an elephant in the moon, which, upon examination, proved to be no other than a mouse, which had mistaken its way, and got into his telescope. For a further account of him, see *The Examen of the Complete History*, by Roger North, Esq; p. 60.

ψ. 3. *Without trepanning of your skull.*] A furgeon's instrument to cut away any part of a bone, particularly in fractures of the skull, called *trepanum*. Quincy's *Physical Dictionary*, p. 432. Bailey's *Dictionary*.

ψ. 10. *Are of the tribe of Issachar's.*] Explained Gen. xlix. 14.

ψ. 12. ——— *or extent of leather.*] His ears did not extend so far as that witty knave's, who bargained with a seller of lace in London, for so much fine lace as would reach from one of his ears to the other. When they had agreed, he told her that he believed she had not quite enough to perform the covenant, for one of his ears was nailed to the pillory at Bristol. (See Sir Fr. Bacon's *Apophthegms Resuscitatio*, 3d edit. p. 231. Joe Miller's *Jests*.) Or the ears of Mr Oldham's ugly parson, (see *Remains*, 1703, p. 116.) of which he observes, "That they resemble a coun-try justice's black-jack.—He's as well hung as any hound in the country; his single self might have shewn with Smec, and all the club of divines; you may pare enough from the sides of his head to have furnished a whole regiment of Roundheads; he wears more there than all the

With William Pryn's, before they were
 Retrench'd, and crucify'd, compare,
 Should yet be deaf against a noise 15
 So roaring as the public voice?
 That speaks your virtues free, and loud,
 And openly in ev'ry crowd,
 As loud as one that sings his part,
 T' a wheel-barrow, or turnip-cart, 20
 Or your new nick-nam'd old invention
 To cry green-hastings with an engine;
 (As if the vehemence had stunn'd,
 And torn your drum-heads with the sound)
 And 'cause your folly's now no news, 25
 But overgrown and out of use,
 Persuade yourself there's no such matter,
 But that 'tis vanish'd out of nature;
 When folly, as it grows in years,
 The more extravagant appears : 30
 For who but you could be possest
 With so much ignorance, and beast,
 That neither all men's scorn and hate,
 Nor being laugh'd and pointed at,
 Nor bray'd so often in a mortar, 35
 Can teach you wholesome sense and nurture;

" pillories in England ever have done. Mandeville tells us
 " of a people somewhere that used their ears for cushions:
 " he has reduced the Legend to a probability; a servant of
 " his (that could not conceal the Midas) told me lately in
 " private, that going to bed, he binds them to his crown,
 " and they serve him for quilted night-caps." See some
 remarkable accounts of ears, Dr Bulwer's Artificial Chan-
 geling, f. viii. p. 141.

Y. 35. *Nor bray'd so often in a mortar.*] *Bray a fool in
 a mortar, &c. is one of Solomon's Proverbs, (xxvii. 22.)*

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But (like a reprobate) what course
 Soever's us'd, grow worse and worse ?
 Can no transfusion of the blood,
 That makes fools cattle, do you good ?
 Nor putting pigs t' a bitch to nurse,
 To turn 'em into mungrel-curs,
 Put you into a way, at least,
 To make yourself a better beast ?

40

It is reported that Anaxarchus was pounded in a mortar, at the instance of Nicocreon, the tyrant of Cyprus.

*Aut ut Anaxarchus pila minuaris in alta,
 Factaque pro solitis frugibus ossa sonent.*

Ovidii Ibis, 571, 572.

Ad quem locum vetus scholiastes: Anaxarchus in mortario positus fuit, ut sicut sinapi contritus. Vide plura, Diogenis Laertii de Vita Phil. lib. ix. segm. 58, 59. Aegidii Menagii Observat. See an account of his courageous behaviour upon that occasion, Montaigne's *Essays*, book 2. ch. ii. p. 24.

It is a punishment, I believe, no where practised but in Turkey, and there but in one instance: "When the musti (or Chief-priest) is convicted of treason, he is put in a mortar in the Seven Towers, and there pounded to death." See Prince Cantemir's *Growth, &c.* of the Ottoman Empire, p. 37. Sir Paul Ricaut's *State of the Ottoman Empire, &c.* book II. ch. iv. p. 204.

Y. 41, 42. *Nor putting pigs t' a bitch to nurse,—To turn 'em into mungrel-curs.*] A remarkable instance of this kind is made mention of by Giraldus Cambrensis, (*Itinerar. Cambria, lib. i. Camdeni Anglic. Normanic. &c.* 1603, p. 825.) of a hunting sow that had sucked a bitch: "Contigit autem in his nostris diebus,—quod et notabile censui, suillam silvestrem, quae canem forte lactaverat, odoris equis naribus sagacem: cujus mamillis apposita fuerat: adultam in ferarum persecutione ad miraculum usque fuisse pervalidam; adeo quidem ut molossis hac natura juvante, tam institutis, quam instructis, odorum sagacitate longe praestantior inveniretur. Argumentum, tam hominem, quam animal quodlibet, ab illa cujus lacte nutritur, naturam contrahere."

Can all your critical intrigues, 45
 Of trying sound from rotten eggs;
 Your sev'ral new-found remedies
 Of curing wounds, and scabs in trees;
 Your Arts of Fluxing them for Claps,
 And purging their infected Saps; 50
 Recov'ring shankers, crystallines,
 And nodes and botches in their rinds,
 Have no effect to operate
 Upon that duller block, your pate?
 But still it must be lewdly bent 55
 To tempt your own due punishment;
 And, like your whimsy'd chariots draw
 The boys to course you without law;
 As if the art you have so long
 Profess, of making old Dogs young, 60

ψ. 59, 60. *As if the art you have so long—Profess'd, of making old Dogs young.*] Alluding to the transfusion of blood from one animal to another.

The following instances I meet with in the Philosophical Transactions:

I was present when Mr Gayant shewed the transfusion of the blood, putting that of a young dog into the veins of an old, who, two hours after, did leap and frisk. (Extract of a Letter, written from Paris, containing the Account of some Effects of the Transfusion of Blood. Philosophical Transactions, June 3d, 1667. No. 26. vol. i. p. 479. See further accounts of the methods of transfusing blood out of one animal into another. Philosophical Transactions, No. xix. vol. I. p. 352. No. xx. p. 353, &c. No. xxii. p. 387. No. xxv. p. 451. No. xxvii. p. 589, &c. No. xxviii. p. 517. A remarkable experiment of this kind, *ibid.* p. 521. No. xxx. p. 557, &c. See the effects of transfusing the blood of four weathers into a horse of twenty-six years old, which gave him much strength, and a more than ordinary stomach, *ib.* p. 559. Of a Spanish bitch of twelve years old, which, upon the transfusion of kid's blood, grew vigorous and

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In you, had virtue to renew
 Not only youth, but childhood too.
 Can you, that understand all books,
 By judging only with your looks,
 Resolve all problems with your face, 65
 As others do with B's and A's ;
 Unriddle all that mankind knows
 With solid bending of your brows ;
 All arts and sciences advance,
 With screwing of your countenance ; 70
 And with a penetrating eye,
 Into th' abstrusest learning pry ;
 Know more of any trade b' a hint,
 Than those that have been bred up in't ;
 And yet have no art, true or false, 75
 To help your own bad naturals ?
 But still the more you strive t' appear,
 Are found to be the wretcheder :
 For fools are known by looking wise,
 As men find woodcocks by their eyes. 80
 Hence 'tis that 'cause y' have gain'd o' th' College
 A quarter share (at most) of knowledge,
 And brought in none, but spent repute,
 Y' assume a pow'r as absolute
 To judge, and censure, and control, 85
 As if you were the sole Sir Pol ;

active ; and even grew proud in less than eight days, *ibid.*
 p. 562. And, No. xxxii. p. 617. of the-cure of an inveterate
 frenzy by the transfusion of blood. See the antiquity
 of this practice, Philosophical Transactions, No. xxxvii.
 vol. II. p. 731. No. xlii. p. 840. vol. III. No. liii. p.
 1075.

ψ. 86. *As if you were the sole Sir Pol.*] Sir Politique

And faucily pretend to know
 More than your dividend comes to.
 You'll find the thing will not be done
 With ignorance and face alone : 90
 No, though y' have purchas'd to your name,
 In history, so great a fame ;
 That now your talent's so well known,
 For having all belief out-grown,
 That ev'ry strange prodigious tale, 95
 Is measur'd by your German scale——
 By which the Virtuosi try
 The magnitude of ev'ry lie,
 Cast up to what it does amount,
 And place the bigg'st to your account ; 100
 That all those stories that are laid
 Too truly to you, and those made,

Wouldbe ; a name in Ben Johnson's play, called *Volpone* ;
 or, *The Fox*. A ridiculous pretender to politics. Mr *W*.

ψ. 91, 92. *No, though y' have purchas'd to your name,—
 In history, so great a fame.*] These two lines I think plain-
 ly discover, that Lilly (and not Sir Paul Neal) was here
 lashed under the name of Sidrophel ; for Lilly's fame abroad
 was indisputable. Mr Strickland, who was many years agent
 for the Parliament in Holland, thus publishes it : " I came
 " purposely into the Committee this day, to see the man
 " who is so famous in those parts where I have so long
 " continued : I assure you his name is famous over all Eu-
 " rope ; I came to do him justice." (Lilly's Life, p. 21.)
 Lilly is also careful to tell us, that the King of Sweden sent
 him a golden chain and medal, worth about 50 l. for ma-
 king honourable mention of his Majesty in one of his alma-
 nacs ; which, he says, was translated into the language spoke
 at Hamburgh, and printed, and cried about the streets as it
 was in London. (Life, p. 75. Thurloe's State-papers, vol. vi.
 p. 656.) Thus he trumpets to the world the fame he ac-
 quired by his infamous practices, if we may credit his own
 history. Mr *B*.

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Are now still charg'd upon your score,
 And lesser authors nam'd no more.
 Alas ! that faculty betrays 105
 Those soonest, it designs to raise ;
 And all your vain renown will spoil,
 As guns o'ercharg'd the more recoil ;
 Though he that has but impudence,
 To all things has a fair pretence ; 110
 And put among his wants but shame,
 To all the world may lay his claim :
 Though you have tried that nothing's borne
 With greater ease than public scorn,
 That all affronts do still give place 115
 To your impenetrable face ;
 That makes your way through all affairs,
 As pigs through hedges creep with theirs :
 Yet as 'tis counterfeit, and brass,
 You must not think 'twill always pass, 120
 For all impostors when they're known,
 Are past their labour, and undone.
 And all the best that can befall
 An artificial natural,
 Is that which madmen find, as soon 125
 As once they're broke loose from the Moon,

ψ. 105.— *betrays.*] *Destroys* in all the editions I have seen.

ψ. 124. *An artificial natural.*] There were many such in those times. See Abel's character, in Sir Robert Howard's Committee; and Sir John Birkenhead's *Bibliotheca Parliamenti*, done into English for the Assembly of Divines, 1653, p. 4. No. 40. where he speaks of the Artificial Changeling. Sir Roger L'Estrange, in his Apology, p. 95. observes of Miles Corbet, a man famed in those times, That he personated a fool, or a devil, without the change either of habit or vizor. Mr Gayton (in his notes upon Don

HUDIBRAS TO SIDROPHEL. 161

And proof against her influence,
Relapse to e'er so little sense,
To turn stark fools, and subjects fit
For sport of boys, and rabble-wit. 130

Quixote, book 3. chap. xi. p. 144.) mentions a mimic upon the stage, who so lively personated a changeling, that he could never after compose his face to the figure it had, before he undertook that part.

END OF VOLUME SECOND.

8 JY 69

